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Samaṇasuttaṁ Vol-I
K.C. Sogani 1993

Contents

PUBLISHER'S NOTE

The Prakrit Bharati Academy feels great pleasure in publishing the first volume of the Samaṇasuttaṁ translated into English by Dr. Kamal Chand Sogani, formerly Professor of Philosophy, Sukhadia University, Udaipur (Rajasthan). In the first volume 335 Prakrit Verses have been rendered into English and the rest of the Prakrit Verses 421, it is expected, will be translated into English in the second volume. The Sutras (Verses) of the first volume, as Dr. Sogani points out, deal with (1) the nature of self, (2) the goal of human pursuance, (3) the doctrine of Karma and transmigration, (4) the concept of spiritual awakening, value-knowledge and ethico-spiritual conduct, (5) the house- holder's way of life and (6) the concept of Arahanta and Siddha.

It goes without saying that the Samaṇasuttaṁ is the central book of Jainism. It is a compendium of Jaina teachings. It presents Āgamas in a nut-shell. It is as sacred as the Āgamas themselves. It comprises the essence of Mahāvira's philosophical thinking. Just as the Gita, the Bible, the Dhammapada, the Koran and the like represent the teachings of Krishna, Christ, Buddha and Mohammed respectively, similarly Samaṇasuttaṁ presents the teachings of Mahāvira. It consists of 756 Prakṛta verses divided into fortyfour chapters dealing with various aspects of Jainism. It is called Samaṇasuttaṁ, because it contains Sutras delineated by

the, great Śramaṇa, Bhagavāna Mahāvira along with other Śramaṇas (Saints) following the tradition of Mahāvira.

We are grateful to Dr. Sogani who has placed the English translation of the first volume of the Samaṇasuttaṁ at our disposal for publication in the Prakrit Bharati Academy, Jaipur

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INTRODUCTION

Jainism is one of the oldest living religions of the world. It represents the continuation of indigenous Sramanic culture which is at least as old as the Vedas themselves, so far as the literary evidence goes, though the archaeological evidence takes Sramanism far back to Harappan civilization, which is regarded as non-Vedic in origin and outlook. There is no denying the fact that Jainism is humanistic in its approach and spiritualistic in its depth. An unbiased eye can look into it religious fervour and moral earnestness. These two elements are so greatly intertwined in it that one is apt to confuse religion with morality and vice versa. The fact is that one cannot be reduced to the other. In practice, though the two are closely associated, yet they are quite distinguishable. Jainism subscribes to the view that "religion if taken seriously and rationally will be deeply moral; but it is not morality". The two are not identical. Thus it will not be contradictory to aver that a religious man will be necessarily moral, but a moral man may not be necessarily religious. In other words, religion is co-extensive with morality, but morality is not always co-extensive with religion. A man may be moral without being religious. All this shows that the realms of religion and morality are theoretically distinguishable. The Jaina faith vehemently criticises the view which identifies religion with personal and social morality, and which defines it merely as "the consciousness of the highest social values." The Jaina saints and sages have always exhorted us to look beyond the mere moral nature of man to transcendental horizons of life, thereby justifying that social righteousness is not the be-all and end-all of human life. This is not to decry social morality, but to save religion from being identified with it, and to keep the domain of religion as quite distinct from that of morality.

Side by side with the tendency of identifying religion with morality, there is witnessed another tendency of defining religion in theological terms, i.e. with reference to God, the creator of the universe. Since Jainism does not uphold the idea of God as the creator, sustainer and destroyer of the world, the above definition does not bring forth the characteristic feature of religion. If this definition of religion is adhered to, Jainism, Buddhism, Samkhya, Yoga and Mimamsa are excluded without any justification. Now the question arises : What constitutes the universal core of religion ? The question can be answered by considering the utterances of the saints and mystices all over the world, in all cultures, religions, places and ages. Pratt rightly concludes that "religion is not so much theology as life; it is to be lived rather than reasoned about."

Religion is a transcendental spiritual experience which is permanent, trans-subjective, blissful, intuitive, supersensuous, infinite, incommunicable and ineffable. It is the non-conceptual state of existence wherein all differentiations disappear. "To be emptied of all empirical contents is the universal character of that experience." "What is left is the pure ego, the self itself, seeing itself as reflected in itself." Brightman rightly remarks, "mystical experience is immediate, but can not be called immediate experience of God, it is rather an immediate experience of the self, which may be taken as a sign of the reality of God, provided philosophical thought finds this idea tanable." Thus the Jaina view of religion lays stress on realizing the transcendental nature of the self, which the individual feels as his own. This shows that theology does not find favour with Jainism, so is the case with theological definition of religion.

It should be borne in mind that the present book, *Samaṇasuttaṁ* is the central Book of Jainism. It is a compendium of Jaina teachings. It presents *Āgamas* in a nut-shell. It is as sacred as the *Āgamas* themselves. It comprises the essence of Mahāvīra's philosophical thinking. Just as the Gītā, the Bible, the Dhammapada, the Koran and the like represent the teachings of Krishna, Christ, Buddha and Mohammed repectively, similarly the *Samaṇasuttaṁ* presents the teachings of Mahāvīra. Again just as the Gītā is for Hinduism, the Bible is for Christianity, the Dhammapada is for Buddhism, the Koran is for Islam, similarly the *Samaṇasuttaṁ* stands for Jainism. It consists of 756 *Prākṛta* Verses divided into fortyfour chapters dealing with the various aspects of Jainism. It is called *Samaṇasuttaṁ*, because it contains *Suttas*, delineated by the great *Śramaṇa*, Bhagavāna Mahāvīra along with other *Śramaṇas* (Saints) following the tradition of Mahāvīra.

We have divided the *Samaṇasuttaṁ* into two volumes. In the first volume, 335 *Prākṛta* Verses have been rendered into English. The rest of the *Prākṛta* Verses (421) will be translated into English in the second volume. The Sūtras of the first volume deal with 1) the nature of self, 2) the goal of human pursuance, 3) the doctrine of *Karma* and transmigration, 4) the concept of spiritual awakening, value-knolwledge and ethico-spiritual conduct, 5) the house-holders way of life and 6) the concept of *Arahanta* and *Siddha*.

(1) THE NATURE OF SELF :

The *Samaṇasuttaṁ* recognises that the self is the repository of excellent characteristics. It is the supreme substance among the substances and the supreme principle among the principles (177). It deals with the nature of self from two perspectives (184), noumenal and phenomenal or transcen-

dental and empirical, so as to bring home to us the totality of the self in its mundane and supermundane aspects. The transcendental view represents the self in its unadulterated state of existence, whereas the empirical view describes the self in its defiled form. The former state is known as *Siddha*, while the latter one is called *Saṁsārī*. It is to be borne in mind that these two states of self are metaphysically indistinguishable, though the karmic adjuncts create distinctions between them. In other words, the empirical self is potentially transcendental, though this noumenal state of existence is not actualized at present, hence the distinction is undeniable. In view of the metaphysical position upheld by the Jaina there are infinite selves, and thus every mundane self is potentially *Siddha*, and this *Siddhahood* needs be actualized in the interest of arriving at the supreme summit of religious experience. It is not idle to point out that though we are in the defiled form of existence from the beginningless past, the *niścayanaya* (transcendental view) reminds us of our spiritual magnificence and glory. It prompts the sullied self to behold its spiritual heritage. When the self has ascended to the pinnacle of spiritual experience, the *vyavahāra-naya* (empirical view) is of no significance for the aspirant. The *vyavahāra-naya* which points to our slumbering state in the domain of spiritualism applies to our *Saṁsārī* state, while the *niścaya-naya* which indicates our transcendental spiritual nature is applicable to *Siddha* state in us. To say that every empirical self is potentiallly divine (*Siddha*) is to say that it is basically possessing infinite knowledge, infinite bliss and infinite energy. Thus spiritual realization consists in the full manifestation of the cognitive, affective and conative potencies inherent in the self. Let us now discuss the nature of self from the aforesaid perspectives.

First, the *vyavahāra-naya* tells us that the empirical self owns at least four *prāṇas* (one sense, one *bala*, life-limit and breathing) and at best ten *prāṇas* (five senses, three *balas*, life-limit and breathing). The lowest in the grade of existence are the onesensed souls. They possess four *prāṇas*, namely, sense of touch, bala of body, life-limit and breathing, and they are of four kinds, namely, earth-bodied, water-bodied, fire-bodied, air-bodied and vegetable-bodied selves. As we move higher on the ladder of biological existence, we have two-sensed to five sensed selves having six, seven, eight, nine and ten *prāṇas* respectively. We may point out in passing that it is only the five-sensed human selves who are capable of unfolding their potential divinity. In contradistinction to *vyavahāra-naya*, the *niścaya-naya* points out that knowledge- consciousness (*jñāna- cetanā*) is the real *prāṇa* of self. It is by virtue of this that the self is distinguished from other substances. The noumenal-view does not take any note of the ten *prāṇas*, but keeps its eyes fixed on the essential life of the self, namely, knowledge- consciousness.

Secondly, the *vyavahāra-naya* recognizes empirical self as bound by material *karmas* (*dravya-karma*) and psychical *karmas* (*bhāva- karma*). Owing to the effects of *Karma* the self transmigrates from one body to another from one state of existence to the other. With karmic associations from beginningless time, the self is affected by the material objects of the world and appears to possess material qualities of colour, touch, taste, and smell. But the *niścaya-naya* which directs our attention to the real nature of the self proclaims that the self's intrinsic nature can not be destroyed by the *karma* and it is devoid of any of the material qualities. The real self does not hanker after bodily acquisitions.

Thirdly, according to the *vyavahāra-naya*, the self extends up to the limits of bodily dimensions on account of its narrowing and dilating characteristics because of the effect of *karma*, just as a lotus-hued ruby extends its lustre to the cup of milk, when placed in it, or just as a lamp throws its light to the extent of the space in which it is placed. The *niścaya-naya* propounds that the self is capable of extending to the entire *lokākāśa*.

Fourthly, the *vyavahāra-naya* tells us that the empirical self is the doer of material and psychical *karmas*. These two are so interconnected that one gives rise to the other. *Śubha* (auspicious) and *aśubha* (inauspicious) actions occasioned by *śubha* and *aśubha* psychical states are done by the empirical self. But the *niścaya-naya* expounds that in whatever deeds the self may get itself engaged in the world, they are not the representatives of the self in its pure, undefiled and transcendental nature. The self in its real nature is not the doer of material and psychical *karmas*, but it is the doer of transcendental states of knowledge and the like. When the empirical self rises to the transcendental plane of experience, it becomes the doer of pure actions devoid of attachment and aversion.

Fifthly, in the eyes of *vyavahāra-naya*, the empirical self is the enjoyer of pleasure and pain. These are the results of karmic associations from beginningless time. But according to *niścaya- naya*, the self is capable of enjoying such happiness as is transcendental, born of the self, supersensuous, incomparable, infinite and indestructible.

Lastly, the *niścaya-naya* regards the self as its own lord (*prabhu*). It is its own enemy and friend, it is not dependent on any other agency for its salvation. It is called *svayambhū*. It is a state of self-sufficiency which requires no other foreign assistance to sustain itself. It is itself the subject, the object, the means of its achievement; it achieves for itself, destroys the extraneous elements and is the support of its infinite potencies. Hence the self manifests its original nature by transforming itself into six cases; it is at once the nominative, the accusative, the instrumental, the dative, the ablative, and the locative case.

(2) THE GOAL OF HUMAN PURSUANCE :

The goal is described as the attainment of *paramātman* after one's passing through the state of *antarātman* and renouncing the state of *bahirātman*. The person who recognises that bodily senses are ultimate is called the perverted self; and the person in whom the acceptance of self as different from the body is without any doubt is called the awakened self, and the self devoid of all the Karmic taints is called the supreme self. And the supreme self is called the *Deva,* divine being (179). The *paramātman* is *parama ātman*, the highest, infinite self. The *bahirātman* has awareness only of the physical body and its various accompaniments, the *antarātman* has developed spiritual awareness, but the *paramātman* attains to the highest realization of spiritual experience that passes understanding. In the state of *paramātman* the empirical self is metamorphosed into transcedental self. In other words, the empirical self becomes universal self in the sense that it is now capable of intuiting all the objects of the world owing to the emergence of omniscience. In view of the fact of possessing omniscicence, it will not be contradictory to say that the ominscient being is all-pervading, and that all the objects are within him, since he is the embodiment of knowledge and all the objects are the objects of knowledge. The omniscient being neither accepts nor abandons, nor transforms the external objectivity, but only witnesses and apprehends the world of objects without entering into them, just as the eye sees the object of sight. The *paramātman* not only manifests infinite intuitive knowledge, but also experiences unalloyed bliss which is self-originated, supersensuous, unique, infinite and interminable. The correlate of infinite knowledge and bliss is infinite energy without which the former two can not be sustained. Thus we may say that the cognitive, conative and affective tendencies of the self find supreme satisfaction in the state of *paramātman*. It is of capital importance to point out that Jainism gives credence to the infinite plurality of *paramātmans* just as there is ontological pluralism of empericial selves. Every empirical self can become universal and there are as many universal selves as there are empirical selves without any contradiction. In Jaina terminology, every *jīva* is potentially a *Siddha* and in *Siddhahood* self-individuation is sustained.

Secondly, there is a different expression of the goal of human pursuance. According to this,the goal of human pursuance is the attainment of supreme peace or equanimity through spiritual awakening *(Samyagdarśana*), value-knowledge (*Samyagjñāṇa*) and ethico-spiritual conduct (*Samyak-cāritra*). The *Samaṇasuttaṁ* tells us that the person comprehends facts and values through knowledge, he believes in them by reason of spiritual awakening; he restrains the senses by virtue of ethico-spiritual conduct; and by austerity he is purified (209). Again, for the person who

pursues mere knowledge without conduct, who adopts the forms of a *Muni,* (saint), without spiritual awakening and who performs austerity without concentration of mind–all that is of no consequence (210). For the person who is not a spiritualist, value-knowledge does not grow in life. In the absence of value-knowledge remarkabilities in ethico-spiritual conduct do not arise. For the person who is devoid of conduct emancipation from *karmas* is not possible. And for the person who is devoid of emancipation from *Karmas*, supreme peace (equanimity) in life does not emerge (211). It is again said that knowledge destitute of action is of no consequence; action done from ignorance is also of no consequence (212).

(3) DOCTRINE OF KARMA AND TRANSMIGRATION :

We have said above that the goal of human pursuance consists in realizing the state of *paramātman* and the supreme peace (equanimity). This means that the goal is not something situated in a distant land, but it is the self in its veritable, dignified and ontological nature. In spite of this basic oneness of nature, the empirical selves differ from one another in respect of knowledge, prosperity, status and bodily make up, etc. What is the cause of this difference ? How to account for these perceptible distinctions among empirical selves ? The answer of the Jaina is that it is the beginningless material subtle principle known as *karma* that is responsible for the cause of differences in the empirical selves. This *karma* has been exercising its limiting and crippling influence on the empirical conscious principles from the beginningless past, thereby it has been obstructing the manifestation of their inherent excellences. But it may be noted that however encumbered with karmic matter a self may be, it can not obstruct the manifestation of consciousness to the full, just as even the most dense cloud can not interrupt the light of the sun to its farthest extreme. This material subtle principle known as *dravya-karma*, and its psychical counterpart in terms of *rāga* and *devṣa* is called *bhāva-karma*.

Karmas are of varied nature, but the fundamental kinds of *karma* are eight in number–namely, knowledge-obscuring, intuition- obscuring, feeling-producing, delusion-producing, longevity- determining, body-making, status-determining and obstruction- generating karma. (1) Just as the curtain obstructs the knwoledge of things inside the room, so also the knowledge-obsucuring *karma* obstructs the expression of knowledge. (2) Just as a door-keeper does not allow persons to meet the king, etc, so also the intuition-obscuring karma does not allow apprehension of things. (3) Just as on licking honey from the sharp edge of a sword, the person enjoys honey as well as suffers pain, so also the feeling-producing *karma* produces pleasures and pain in man. (4) Just as wine stupefies a person, so also the delusion-producing *karma* perverts the person. (5) Just as wooden fetters

stop the movement of a person, so also the longevity-determining *karma* obliges the soul to stay in a particular body. (6) Just as the painter produces different pictures, so also the body-making *karma* makes different bodies. (7) Just as a potter makes earthen pots of different sizes, so also the status-determining *karma* determines status in society. (8) Just as a treasurer generates obstructions in giving money, etc. to others, so also the obstruction-generating *karma* causes handicaps in charity, in gains and in self-power.

It is no doubt that the *karma* binds self to mundane existence. The *Samaṇasuttaṁ* tells us that somewhere the *Jīvas* are subject to *karmas*, (psyche-physical impurities) and somewhere *Karmas* are subject to Jīvas; as somewhere the money-lender is powerful and somewhere the debtor is powerful. Again it is said that when men choose the *Karma*, (action for karmic bondage) they are free; but in the rise of that bound karma, they become dependent, as when one climbs a tree, one is free; but when one falls from it, one becomes dependent (choiceless).

Now the question that arises is this : How the self is bound by *Karma* ? What are the causes that create Karmic bondage in the self ? The answer of *Samaṇasuttaṁ* is that its actions (mental, bodily and vocal) polluted by passions that cause empirical bondage to the self. The passion-free actions do not bring about any mundane bondage whatsoever.

The *Samaṇasuttaṁ* tells us that in the person who is really involved in the world, the impure psychical states occur because of this involvement. From the impure psychical states the *Karma* (impure material particles) as such comes into being and from the *Karma*, his transmigration in the four grades of existence takes place. From the *Jīva* who has transmigrated to a grade of existence, the body arises and from the body senses come into being. By means of the senses, there is the seizing of the sense-objects. By reason of that attachment and aversion occur (52 to 54).

Thus, during the transmigration of *Jīva*, there arise in him psychical states of attachment and aversion, which are beginningless and endless or they are beginningless but having an end, because of his developing spiritual awakening, value- knowledge and ethico-spiritual conduct.

(4) SPIRITUAL AWAKENING, VALUE-KNOWLEDGE AND ETHICO-SPIRITUAL CONDUCT

Spiritual awakening is the beginning of spiritual pilgrimage, and it is the foundation of magnificent edifice of liberation (219). Spiritual perversion acts as barricade to soul's true life. It is the root of all evils, the seed of the tree of *Saṁasāra* (67). The person experiencing spiritual perversion becomes perverted in his attitude. Again, he does not like the virtuous path,-

as the person down with fever does not relish even the sweet juice (68). It poisons all our activities, so as to check the realisation of the Summum Bonum of life. Moreover it is responsible for the perversity of knowledege and conduct alike. So long as spiritual perversion is operative, all our efforts to witness the sun of self's glory are bound to fail. Thus it is to be rooted out in the interest of rendering its unwholesome function null and void. In other words, spiritual awakening is to be attained, which in turn will make knowledge and conduct conducive to the attainment of supreme peace. It is only after the acquisition of spiritual awakening that the person attains the primary qualification for even marching towards emancipation from the wheel of misery. If spiritual perversion is at the root of worldly life and living, spiritual awakening is at the root of liberation. The *Samaṇsuttaṁ* tells us that if the achievement of spiritual awakening is on the one side and the achievement of the three worlds is on the other, out of these two the achievement of spiritual awakening is undoubtedly better than that of the three worlds. (225). Even performing very severe austerities, persons devoid of spiritual awakening do not attain spiritual wisdom even in thousands and crores of years. (222). Just as a leaf of the lotus plant because of its own nature and constitution is not defiled by water, so also an awakened person bacause of his spiritual nature is not sullied by passions and sensuous attraction. (227). Rightness in knowledge and conduct is acquired through spiritual awakening. The spiritually awakened self considers his own self as his genuine abode and regards the outward dwelling places as artificial. He renounces all identification with the animate and inanimate objects of the world, and properly weighs them in the balance of his awakened spirit. Thus he develops a unique attitude towards himself and the world around him.

The *Samaṇasuttaṁ* deals with the nature of spiritual awakening (*Samyagdarśana*) from two points of view, namely *Niścaya* (transcendental) and *Vyavahāra* (empirical). The former regards *Samyagdarśana* as awakening of the transcendental self, whereas the latter regards it as the belief in the seven *tattvas (Jīva, Ajīva,* etc.) (220).

There may be a tendency to confuse spiritual awakening with moral and intellectual accomplishments. One may say that he who is intellectually enlightened and morally converted is spiritually awakened. How can a man after attaining to the fair height of intellectual knowledge and moral upliftment be spiritually barren ? Though it is astonishing, yet it is regarded as a fact by the Jainas. The *'dravya-liṅgī-muni'* is an instance of this sort of life. No doubt, intellectual learning and moral conversions may facilitate spiritual awakening in certain selves, but this can not as a rule bring about the latter. A spiritually unawakened man may be an astute intellectualist, a

resolute moralist, but he will lack that spiritual quality by virtue of which he may be called a real saint, a seeker of spiritual truth, a person moving on the path of religion. Thus spiritual awakening is to be sharply distinguished from moral and intellectual accomplishments.

Now the question is : What are the criteria of spiritual awakening ? Is there any way to judge the occurrance of spiritual awakening in the life of an aspirant ? The *Samaṇasuttaṁ* has given certain individual and social characteristics that accompany spiritual awakening (*Samyagdarśana*). In general it may be said that the spiritually awakened self is without any iota of fear and pride. He is not frightened when worldly pleasures part company and troubles accompany him. Nor is he perturbed by the life hereafter. He has no fear of death, disease, accidents, insecurity, and of losing prosperity. Again he has comprehended the futility of pride, and consequently pride of learning, honour, family, caste, power, opulence, penance and body has been forsaken by him. Besides the spiritually awakened self develops certain individual characteristics in his own personality. First, he regards, without any doubt, kindness to all creatures as *dharma* and any injury to them as adharma. Secondly, he does not hanker after transient pleasures of the world. Thirdly, he dissociates himself from irrational and unscientific traditional beliefs. Besides, there are certain social characterisitics which emanate from the spiritually awakened being. First, he does not hate a meritorious being owing to certain diseased bodily conditions and the like. Secondly, he does not lay open the faults and weaknesses of others and does not publicize his own good deeds. Thirdly, if any body is constrained to deviate from the path of reighteousness, he re-establishes him in the right path. Fourthly, he evinces deep affection for those who are on the path of righteousness. And lastly, he propagates spiritual values by such means as are best suited to time and place.

According to the *Samaṇasuttaṁ* that is value-knowledge by virtue of which spiritual principle is cognized, mind is curbed and soul is purified (252). Again that is value-knowledge by which the person becomes free from attachment, by which he is absorbed in the virtue and by which the feeling of amity is engendered. (253)

As regards ethico-spiritual conduct, the *Samaṇasuttaṁ* tells us that withdrawals from the immoral conduct and devoting one's self to the moral conduct is styled conduct from the empirical standpoint (263). But according to the transcendental standpoint when the self is absorbed is his own self, then that absorption in the highest self is certainly transcendental conduct. The person who is devoid of all attachments and who is engrossed in the self apprehends and experiences the self in its basic nature. certainly pursues spiritual conduct (271). The person who is not disnosed to the

spiritual way of life but performs austerity and adopts vows acts unwisely (272). Having experienced the real self when the person translates into life, the renouncement of virtue and vice, he, then, attains supreme peace (269). To be more clear, the vicious acts should be restrained through virtuous acts and the virtuous acts should be restrained through spiritual experience. The person should meditate on his own virtuous and spiritual nature in this successive order (284). The *Samaṇsuttaṁ* tells us that having apprehended the self through the grace of spiritual teacher, one should meditate on one's own self. Service of an experienced person and that of the spiritual teacher, avoidance of a value-ignorant person totally, fortitude, spiritual study, staying in seclusion, and reflection on the meaning of *sūtras* (scriptures)- the group of all these is the means of equanimity (emancipation and bliss). (290).

(5) HOUSEHOLDER'S WAY OF LIFE :

The *Samaṇsuttaṁ* tells us that for social growth and one's own unfoldment only two paths (modes of life) have been pronounced by the *Arahantas*, (the embodied spiritually perfect personalities). The traveller on the one path has been called *Śramaṇa* (saint), while the traveller on the other path has been called *Śrāvaka* (householder) (296). In the life of the householder two things, namely, offering of gifts and paying of reverence to ethico-spiritual personalities are prominent (297). The person who is occupied with five *Aṇuvratas* (partial vows) and seven *Sikṣāvratas* (educative vows) is a *Śrāvaka* (330 to 335)

According to the *Samaṇasuttaṁ* man should subvert anger by peaceful disposition, subdue pride by modesty, overcome hypocrisy by simplicity and greed by contentment (136). This should be borne in mind that pain is not dear to oneself, having known this regarding all other *Jīvas* (beings), one should give affection to all the *Jīvas* (beings) adequately. And by reason of the equality with one's own self, one should keep sympathy with all of them (150). The non-emergence of attachment, etc. on the surface of self is non-violence. This has been said so in the scriptures. If their emergence occurs, that has been for certain styled violence by the *Jina* (spiritually victorious) (153). One may kill the *Jīvas* (beings) and one may not kill them; but by the mere thought of killing them, there is bondage of *Karma* (material particles). This according to the transcendental point of view, is the sum and substance of Karmic bondage occuring in the *Jīvas* (persons)(154). The person destitute of all possessions is always tranquil and joyful. Even the emperor does not get at that final beatitude which the person destitute of all possessions attains. (145). Just as there is the iron hook for controlling the elephant and there is the moat for the protection of the city, so also the renunciation of possession is useful in restraining the senses and the restraint of senses is no doubt non-attachment. (146).

(6) THE CONCEPT OF ARAHANTA AND SIDDHA

The *Samaṇasuttaṁ* tells us that *Arahanta* and *Siddha* are the supreme objects of devotion. They are subsumed under the category of *Deva* (divine being). Considered from the perspective of mystical realisation, *Arahanta* and *Siddha* stand at par. But as the former enjoys embodied liberation and the latter, disembodied one, it is averred that *Siddha* occupies a higher status. Notwithstanding this *Arhantas* are everywhere bowed first and *Siddhas*, next. But for this the argument adduced by the Jaina is this that it is through *Arahantas* that we have been able to recognise *Siddhas* and it is through his preachings that supreme values have been made intelligible to us. Hence *Arahanta* is our supreme *Guru* (spiritual teacher) and the *Guru* is entitled to receive our preferential obesiance. Thus owing to the delivering of sermons for general beneficence, *Arahanta* is the perfect *Guru* and he is also the perfect *Deva* on account of the complete actualisation of the divinity potential in himself. It is through his medium that mystical life has been possible on earth. In consequence, he must have our highest gratitude and reverence.

Thus the concept of *Arahanta* in Jainism plays a dual role : the role of the perfect *Deva* (divine being) and the role of the perfect *Guru* (spiritual teacher). And this is quite consistent with the viewpoint of spiritual experience, and the consequent upliftment of mankind at large through preaching. *Guruhood* refers to the outward manifestation of intuitive experience, while *Devahood* signifies simply the inward spiritual realisation. Thus the concept of *Arahanta*: stands for the consistent identification of *Devatva* and *Gurutva*, of the inward experience and the outward expression. In the state of the *Siddha*, there is no outward representation of mystical experience, which, on the other hand, is integrally connected with the life of *Arahanta*. Because of this dual role, *Arahanta* is bowed first in preference to the *Siddha* who is simply the Deva on account of his being incapable of preaching *Dhamma*. Prof. A.N. Upadhye rightly remarks : "The magnanimous saint, the Jaina *Tīrthaṁkara*, who is at the pinnacle of the highest spiritual experience is the greatest and ideal teacher and his words are of the highest authority." This does not imply the belittlement of the *Siddha*, but simply the glorification of the *Arahanta* as the supreme *Guru*, *Gurutva* being his additional characteristic.

There are two kinds of *Arahantas*, namely, *Tīrthaṁkara* and non *Tīrthaṁkara* The distinction between the two is this that the former is capable of preaching and propagating religious doctrines in order to guide the mundane souls immersed in the life of illusion and his sermons are properly worded by the *Gaṇadharas*, while the latter is not the propounder of religious faith or principles, but silently enjoys simply the sublimity of

mystical experience. It is to be borne in mind that the word *'Arahanta'* in the *Namokara Mantra* should be regarded as referring to the *Tīrthaṁkara.*

In Jaina texts, though Arahanta and *Siddha* are styled 'God', yet, as Dr. Upadhye says; "neither *Arahanta* nor *Siddha* has on him the responsibility of creating supporting and destroying the world. The aspirant receives no boons, no favours, and no curses from him by way of gifts from the divinity. The aspring souls pray to him, worship him and meditate on him as an example, as a model, as an ideal that they too might reach the same status. But it should not be forgotten that unified, singleminded devotion to *Arahantas* or *Siddhas* accumulates in the self the Punya (asupicious *Karma*) of the highest kind, which as a natural consequence, brings forth material and spiritual benefits, Samantabhadra observes that the adoration of *Arahantas* occasions great heap of Punya (asupicious *Karma*). He who is devoted to him realises prosperity and be who casts asperions, sinks to perdition; in both these the Arahanta is astonishingly indifferent. The aspirant, therefore, should not breathe in the despondency for the aloofness of God (*Arahanta* and *Siddha*). Those who are devoted to him are automatically elevated.

(The ultimate responsibility of emancipating oneself from the turmoils of the world falls upon one's own undivided efforts, upon the integral consecration of energies to the attainment of divine life. Thus every soul has the right to become *paramātman* (Supreme Self) Who has been conceived to be the consummate realisation of the divine potentialities.)

Arahantas are consummate mystics. They lead a life of super-moralism, but not of a-moralism, It is inconceivable that the *Arahanta* Who have attained supremacy on account of the realisation of perfect *Ahiṁsā* may in the least pursue an ignoble life of *Hiṁsā*, a life of vice. He is no doubt beyond the category of virtue and vice, good and evil *Punya* and *Pāpa*, auspicious and inauspicious psychical states, Yet he may be pronounced to be the most virtuous soul though the pursuit of virtuous life is incapable of binding him to the cycle of life and death. Samantabhadra ascribes inconceivability to the mental, vocal and physical actions of *Arahanta*, since they are neither impelled by desire nor born of ignorance. Whatever issues from him is potent enough to abrogate the miseries of the tormented humanity. Hundreds of souls get spiritually converted and forsaking their perverted attitude towards life. His presence is supremely enlightening. Even his body causes amazement to Indra in spite of his beholding it with 2 thousand eyes. Since he has transcended the limited human nature and is revered and worshiped even by celestial beings, he is the supreme *Ātman*. Thus he is the embodiment of mystical virtues, and is the spitirual leader of society. He is beyond attachment, aversion and infatuation, and consequently, he is absolutely dispassionate. By virtue of his intuitively apprehending the nature of reality, all his doubts have been

resolved. By reason of his self-realisation, he has transcended the dualities of friends and enemies, pleasure and pain, praise and censure, life and death, sand and gold.

The *Arahanta* is the omniscient being. He therefore, neither accepts nor abandons, nor transforms the external objectivity, but only witnesses and apprehends the world of objects without entering into them, just as the eyes see objects of sight. The knowledge which is independent, perfect, immaculate, intuitive and extended to infinite things of the universe may be identified with bliss on account of the absence of discomposure arising from the knowledge which is dependent, imperfect maculate. mediate and extended to limited things. In other words, the consciousness of the *Arahanta* is not only omnipotent and intuitive but also blissful. Bliss is naturally consequent upon the destruction of the undesirable and accomplishment of the desirable. Thus the *Arahanta* experiences unprecendented bliss which originates from the innermost beings of self and which is supersensuous, unique, infinite and interminable. We may conclude by saying that the cognitive, conative and affective tendencies of the *Arahanta* reveal their original manifestation in his supreme mystical experience, which is ineffable and transcends all the similies of the world.

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DIACRITICAL MARKS

Vowels

अ	आ	इ	ई	उ	ऊ
a	ā	i	ī	u	ū
ऋ	ए	ऐ	ओ	औ	
ṛ	e	ai	o	au	

Consonants

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
च्	छ्	ज्	झ्	ञ
c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
ṭ	ṭh	ḍ	ḍh	ṇ
त्	थ्	द्	ध्	न्
t	th	d	dh	n
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र्	ल्	व्	
y	r	l	v	
श्	स्	ष्	ह्	
ś	s	ṣ	h	
ं (अनुस्वार)			: (विसर्ग)	
ṁ			ḥ	

समणसुत्तं

भाग-१

Samaṇasuttaṁ

Vol-1

(Text and English Translation)

१. मङ्गलसूत्र

१. णमो अरहंताणं। णमो सिद्धाणं। णमो आयरियाणं।
णमो उवज्झायाणं। णमो लोए सव्वसाहूणं॥ १॥

२. एसो पंचणमोक्कारो, सव्वपावप्पणासणो।
मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं॥ २॥

३-५. अरहंता मंगलं। सिद्धा मंगलं। साहू मंगलं।
केवलिपण्णत्तो धम्मो मंगलं॥ ३॥
अरहंता लोगुत्तमा। सिद्धा लोगुत्तमा। साहू लोगुत्तमा।
केवलिपण्णत्तो धम्मो लोगुत्तमो॥ ४॥
अरहंते सरणं पव्वज्जामि। सिद्धे सरणं पव्वज्जामि।
साहू सरणं पव्वज्जामि।
केवलिपण्णत्तं धम्मं सरणं पव्वज्जामि॥ ५॥

६. झायहि पंच वि गुरवे, मंगलचउसरणलोयपरियरिए।
णर-सुर-खेयर-महिए, आराहणणायगे वीरे॥ ६॥

1. Of Auspiciousness

1. Obeisance to Arahaṇtas (embodied spiritually perfect personalities). Obeisance to Siddhas (disembodied spiritually perfect souls). Obeisance to Ācāryas (propagators of ethico-spiritual values). Obeisance to Upādhyāyas (teachers of ethico-spiritual values). Obeisance to all the Sādhus (pious personalities) in the world.
2. This five-fold obeisance is the destroyer of all the vices and (so) among all the (types of) auspiciousness (this) becomes the fore-most auspiciousness.
3. Arahantas are auspicious. Siddhas are auspicious. Sādhus are auspicious. Dharma (ethico-spiritual values) preached by the omniscient is auspicious.
4. Arahantas are excellent in the world. Siddhas are excellent in the world. Sādhus are excellent in the world. Dharma (ethico- spiritual values) preached by omniscient is excellent in the world.
5. I resort to the shelter of Arahantas. I resort to the shelter of Siddhas. I resort to the shelter of Sādhus. I resort to the shelter of the Dharma (ethico-spiritual values) preached by the omniscient.
6. Meditate on the five holy teachers(spriritual pillars) who are permeated with spiritual energy, who are auspicious, who are the shelters in the four grades of existence, who have adorned the world, who are the supreme objects of devotion, and who have been adored by the human and celestial beings along with the Vidyādharas (human beings moving in the sky by means of supernormal powers).

७. घणघाइकम्ममहणा, तिहुवणवरभव्व-कमलमत्तंडा।
अरिहा अणंतणाणी, अणुवमसोक्खा जयंतु जए।। ७ ।।

८. अट्ठविहकम्मवियला, णिट्ठियकज्जा पणट्ठसंसारा।
दिट्ठसयलत्थसारा, सिद्धा सिद्धिं मम दिसंतु।। ८ ।।

९. पंचमहव्वयतुंगा, तक्कालिय-सपरसमय-सुदधारा।
णाणागुणगणभरिया, आइरिया मम पसीदंतु।। ९ ।।

१०. अण्णाणघोर तिमिरे, दुरंततीरम्हि हिंडमाणाणं।
भवियाणुज्जोययरा, उवज्झाया वरमदिं देंतु।। १० ।।

११. थिरधरियसीलमाला, ववगयराया जसोहपडिहत्था।
बहुविणयभूसियंगा, सुहाइं साहू पयच्छंतु।। ११ ।।

१२. अरिहंता, असरीरा, आयरिया, उवज्झाय मुणिणो।
पंचक्खरनिप्पण्णो, ओंकारो पंच परमिट्ठी।। १२ ।।

7. May the Arahantas who are the annihilators of the dense obscuring* Karmas (psycho-physical impurities), who are like the sun for the lotus of releasable souls existent in the three worlds, who possess infinite knolwedge and also experience unique bliss, be victorious in the world.

8. May the Siddhas who are devoid of eight Karmas** (psycho-physical impurities) by whom all the purposes have been accomplished, by whom (their own) reincarnations in the world have been put to an end, by whom the essence of all the substances has been known, show me the path to liberation.

9. May the Ācāryas who have acquired exalted position by observing five Mahāvratas (complete vows), who possess contemporary knowledge of their own faith and that of others and who have been saturated with diverse clusters of virtues, do good to me.

10. May the Upādhyāyas who are the illuminators of the mundane souls wandering in the dense darkness of ignorance which is difficult to cross, impart supreme understanding (to me).

11. May the Sādhus who abound in glory, by whom the garland of virtues has been steadily sustained, by whom attachment has been cast aside and by whom the parts of the body have been adorned with immense modesty, bestow happiness on me.

12. Arahantas, Aśarīras (Siddhas), Ācāryas, Upādhyāyas and Munis are the five holy personalities (spiritual pillars). Oṁkāra has emerged from the first letters (A + A + A + U + M) of the five holy personalities.

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* -Karmas which obscure the nature of self.

** -The eight types of Karmas are: (1) Knowledge-obscuring (2) Intuition-obscuring (3) Feeling-producing, (4) Delusion-producing, Continued from page 2.
(5) Longevity-determining, (6) Body-making, (7) Status-determining and (8) Obstruction - generating
(1-2) That which obscures knowledge and intuition. (3) That which holds up natural bliss and produces pleasure and pain. (4) That which obstructs spiritual awakening and ethico-spiritual conduct. (5) That which determines the period of stay of self in a particular body.(6) That which is responsible for the making of a particular body (7) That which determines status in society. (8) That which causes handicaps in charity, in gains and in self-power.

१३ उसहमजियं च वंदे, संभवमभिणंदणं च सुमइं च।
पउमप्पहं सुपासं, जिणं च चंदप्पहं वंदे॥ १३॥

१४. सुविहिं च पुप्फयंतं, सीयलं सेयंसं वासुपुज्जं च।
विमलमणंत-भयवं, धम्मं संतिं च वंदामि॥ १४॥

१५. कुंथुं च जिणवरिंदं, अरं च मल्लिं च सुव्वयं च णमिं।
वंदामि रिट्ठणेमिं, तह पासं वड्ढमाणं च॥ १५॥

१६. चंदेहि णिम्मलयरा, आइच्चेहिं अहियं पयासंता।
सायरवरगंभीरा, सिद्धा सिद्धिं मम दिसंतु॥ १६॥

२. जिनशासनसूत्र

१७. जमल्लीणा जीवा, तरंति संसारसायरमणंतं।
तं सव्वजीवसरणं, णंददु जिणसासणं सुइरं॥ १॥

१८. जिणवयणमोसहमिणं, विसयसुह-विरेयणं अमिदमयं।
जरमरणवाहिहरणं, खयकरणं सव्वदुक्खाणं॥ २॥

१९. अरहंतभासियत्थं, गणहरदेवेहिं गंथियं सम्मं।
पणमामि भत्तिजुत्तो, सुदणाणमहोदहिं सिरसा॥ ३॥

२०. तस्स मुहुग्गदवयणं, पुव्वावरदोसविरहियं सुद्धं।
आगममिदि परिकहियं, तेण दु कहिया हवंति तच्चत्था॥ ४॥

13. I adore the spiritually victorious (1) Ṛṣabha, (2) Ajita, (3) Saṁbhava, (4) Abhinandana, (5) Sumati, (6) Padmaprabha and (7) Supārśva. And I adore the spiritual victor, (8) Candraprabha.

14. I venerate the divine (9) Suvidhi or Puṣpadanta (10) Śītala, (11) Śreyānsa, (12) Vāsupūjya, (13) Vimala, (14) Ananta, (15) Dharma amd (16) Śānti.

15. I reverence the spiritually perfect (17) Kunthu, (18) Ara, (19) Malli (20) Suvrata, (21) Nami, (22) Ariṣṭanemi, (23) Pārśva and (24) Vardhamāna. (These are the twenty-four Tirthaṁkaras (spiritually perfect personalities and disseminators of spiritual wisdom).

16. May the Siddhas who are more transparent than the moons, who are more illuminating than the suns, who are more profound than the oceans, show me the path to liberation.

(2) Of the law of Jina (Spiritually Victorious)

17. Since the Jīvas (persons) absorbed in the law of Jina (spiritually victorious) cross the infinite ocean of transmigratory existence, may that law of Jina which is the refuge of all beings flourish perpetually.

18. The medicine of the law of Jina (spiritually victorious) is full of nectar, is the eliminator of sensuous pleasures, is the destroyer of the disease of old age and death and is the annihilator of all the sufferings.

19. The meaning revealed by the Arahanta (embodied spiritually perfect personality) has been properly worded by the Gaṇadharas (chief disciples of the Arahanta). So by bowing my head with devotion I make obeisance to the ocean of (worded) scriptural knowledge.

20. Utterances which have issued from the mouth of Arahanta (embodied spiritually perfect personality) are free from inconsistency. Therefore, they are congruous. That is why those utterances have been styled 'Āgama'. And in the Āgama Reals have been delineated.

२१. जिणवयणे अणुरत्ता, जिणवयणं जे करेंति भावेण।
अमला असंकिलिट्ठा, ते होंति परित्तसंसारी।। ५ ।।

२२. जय वीयराय! जयगुरु! होउ मम तुह पभावओ भयवं!
भवणिव्वेओ मग्गाणुसारिया इट्ठफलसिद्धी।। ६ ।।

२३. ससमय-परसमयविऊ, गंभीरो दित्तिमं सिवो सोमो।
गुणसयकलिओ जुत्तो, पवयणसारं परिकहेउं।। ७ ।।

२४. जं इच्छसि अप्पणतो, जं च ण इच्छसि अप्पणतो।
तं इच्छ परस्स वि या, एत्तियगं जिणसासणं।। ८ ।।

३. संघसूत्र

२५. संघो गुणसंघाओ, संघो य विमोचओ य कम्माणं।
दंसणणाणचरित्ते, संघायंतो हवे संघो।। १ ।।

२६. रयणत्तयमेव गणं, गच्छं गमणस्स मोक्खमग्गस्स।
संघो गुणसंघादा, समयो खलु णिम्मलो अप्पा।। २ ।।

21. Persons who are engrossed in the utterances of Jina (spiritually victorious) and who follow them with interest, become dirtless and unperturbed and also they become the holders of only limited transmigratory existence.

22. O dispassionate one! O holy teacher of the world! O Lord! Salutation (to you). (My desire is that) for me, by virtue of your effectiveness, there should come into being *detachment* from the worldly life, the following of the right path and the accomplishment of the intended result.

23. He who is the knower of his own faith and that of the others, who is profound, resplendent, benevolent, tranquil and who has been endowed with hundreds of virtues, is capable of delivering the essence of the doctrine (preached by the Arahantas).

24. Whatever you desire from yourself (for yourself) and whatever you do not desire from yourself (for yourself), desire that for others and (do not desire that for others). This much is the law of Jina.

(3) Of Saṁgha (Order of Householder and Non-householder)

25. Verily, the Saṁgha (order of householder and non-householder) is the confluence of (mystico-moral) virtues. (The consequence of this is that) it becomes the annihilator of Karmas (filth attached to the soul). Again, the Saṁgha incorporating spiritual awkening, value - knowledge and ethico - spiritual conduct in the life of the individual is the Saṁgha in real spirit.

26. Verily, a triad of three Jewels, namely, spiritual awakening, value-knowledge and ethico-spiritual conduct is styled 'Gaṇa' (the assemblage of pious personalities). The (group of) means of moving towards the path of equanimity has been called 'Gaccha' (the group of disciples of an Ācārya). Truly, the Saṁgha (order of householder and non-householder) is the confluence of (mystico-moral) virtues. And really, the pure soul is identical with the equanimous state of mind.

२७. आसासो वीसासो, सीयघरसमो य होइ मा भाहि।
अम्मापितिसमाणो, संघो सरणं तु सव्वेसिं ।। ३ ।।

२८. नाणस्स होइ भागी, थिरयरओ दंसणे चरित्ते य।
धन्ना गुरुकुलवासं, आवकहाए न मुंचंति ।। ४ ।।

२९. जस्स गुरुम्मि न भत्ती, न य बहुमाणो न गउरवं न भयं।
न वि लज्जा न वि नेहो, गुरुकुलवासेण किं तस्स ? ।। ५ ।।

३०-३१ कम्मरयजलोहविणिग्गयस्स, सुयरयणदीहनालस्स।
पंचमहव्वयथिरकण्णियस्स, गुणकेसरालस्स ।। ६ ।।
सावगजणमहुयरपरिवुडस्स, जिणसूरतेयबुद्धस्स।
संघपउमस्स भद्दं, समणगणसहस्सपत्तस्स ।। ७ ।।

०

४. निरूपणसूत्र

३२. जो ण पमाणणयेहिं, णिक्खेवेणं णिरिक्खदे अत्थं।
तस्साजुत्तं जुत्तं, जुत्तमजुत्तं च पडिहादि ।। १ ।।

३३. णाणं होदि पमाणं, णओ वि णादुस्स हिदयभावत्थो।
णिक्खेओ वि उवाओ, जुत्तीए अत्थपडिगहणं ।। २ ।।

३४. णिच्छयववहारणया, मूलभेया णयाण सव्वाणं।
णिच्छयसाहणहेउं, पज्जयदव्वत्थियं मुणह ।। ३ ।।

27. The (Śramaṇa) Saṁgha (order of saints) is the assurance, the consolation (and) the refuge of all beings. (It) is (providing mental calmness) like an air-conditioned house and is (affectionate) like parents. Do not, therefore, be frightened.

28. He (who continues to be the member of the Saṁgha) is the partaker of knowledge and he is more established than others in spiritual awakening and ethico-spiritual conduct. Blessed are the persons who never leave the company of a spiritual teacher throughout their lives.

29. For him who keeps no devotion for the Guru (spiritual teacher), has no reverence for him, takes no pride in him, experiences no awe of him, feels no modesty in his presence, and who maintains no affection for him, what is the sense of his remaining with the Guru?

30&31. Having remained above the waters of Karmic dust, having long stalk of scriptural jewel, possessing the steady pericarp of five Mahāvratas (complete vows), holding association with the pollen of virtues, having been surrounded by the black bee of householders, having bloomed through the resplendent sun of Jina (spiritually victorious) and having thousand petals of Śramaṇas (saints), may the lotus of Saṁgha bloom.

(4) Of exposition

32. To him who does not look at the object through Pramāṇa(the means of valid Knowledge), Naya (the Standpoint) and Nikṣepa (the use of words for expressing the objects), the false object seems true and the true one seems false.

33. Now, Knowledge is Pramāṇa (the means of valid knowledge); Knower's (objective) view in mind is certainly Naya (the doctrine of standpoint); method of knowing (through language) is undoubtedly Nikṣepa (the doctrine of the use of words for expressing objects). Thus the comprehension of objects takes place through these means.

34. There are two basic divisions of all the Nayas, namely, Niścayanaya (transcedental standpoint), and Vyavahāranaya (empirical standpoint). Know the Dravyārthikanaya (standpoint of substance) and Paryāyārthikanaya (standpoint of modification) as the means of arriving at the Niścayanaya (transcendental standpoint)

३५. जो सिय भेदुवयारं, धम्माणं, कुणइ एगवत्थुस्स।
सो ववहारो भणियो, विवरीओ णिच्छयो होइ।। ४।।

३६. ववहारेणुवदिस्सइ, णाणिस्स चरित्तं दंसणं णाणं।
ण वि णाणं ण चरित्तं, न दंसणं जाणगो सुद्धो।। ५।।

३७. एवं ववहारणओ, पडिसिद्धो जाण णिच्छयणयेण।
णिच्छयणयासिदा पुण, मणिणो पावंति णिव्वाणं।। ६।।

३८. जह ण वि सक्कमणज्जो, अणज्जभासं विणा उ गाहेउं।
तह ववहारेण विणा, परमत्थुवएसणमसक्कं।। ७।।

३९. ववहारोऽभूयत्थो, भूयत्थो देसिदो दु सुद्धणओ।
भूयत्थमस्सिदो खलु, सम्माइट्ठी हवइ जीवो।। ८।।

४०. निच्छयमवलंबंता, निच्छयतो निच्छयं अजाणंता।
नासंति चरणकरणं, बाहिरकरणालसा केई।। ९।।

४१. सुद्धो सुद्धादेसो, णायव्वो परमभावदरिसीहिं।
ववहारदेसिदा पुण, जे दु अपरमे ट्ठिदा भावे।। १०।।

35. That which, at any moment, adopts an outlook of differentiation in the characteristics of an undifferentiated object is styled Vyavahāranaya (empirical standpoint). Contrary to this is the Niśċayanaya (transcendental standpoint).

36. It is propounded by the Vyavahāranaya (empirical standpoint) that spiritual awakening, value knowledge, and ethico-spiritual conduct are the differentiated characteristics of the enlightened person. But it is proclaimed by the Niśċayanaya (transcendental standpoint) that there is neither spiritual awakening, nor value- knowledge, nor ethico-spiritual conduct in the enlightened person. From the undifferentiated view point, he is only the pure knower.

37. In this way, (the ultimateness of Vyavahāranaya (empirical standpoint) has been denied by the Niśċayanaya (transcendental standpoint). Know this. And the saints who have depended on the Niśċayanaya (transcendental standpoint) attain supreme peace.

38. Just as an ordinary man can not be taught without the language of the masses, so also no body can be communicated the knowledge of the highest reality without the use of Vyavahāranaya (empirical standpoint).

39. Śuddhanaya (transcendental standpoint) has been proclaimed true and Vyavahāranaya (empirical standpoint) has been proclaimed false. The person who has depended on the transcendental standpoint certainly becomes spiritually awakened.

40. Some persons, though depending upon the Niśċayanaya (transcendental standpoint), yet not knowing the Niśċayanaya authentically become slack in external conduct. Thus, they annul (the importance of) all moral performances.

41. The instruction of the transcendental (nature of the soul) has been styled transcendental standpoint. This transcendental standpoint should be made intelligible by the realisers of the highest spiritual experience. But persons who have stuck in sensuous experience have alone been preached through Vyavahāranaya (empirical standpoint).

४२. निच्छयओ दुण्णेयं, को भावे कम्मि वट्टई समणो।
ववहारओ य कीरइ, जो पुव्वठिओ चरित्तम्मि।। ११ ।।

४३. तम्हा सव्वे वि णया, मिच्छादिट्ठी सपक्खपडिबद्धा।
अन्नोन्नणिस्सिया उण, हवंति सम्मत्तसब्भावा।। १२ ।।

४४. कज्जं णाणादीयं, उस्सग्गाववायओ भवे सच्चं।
तं तह समायरंतो, तं सफलं होइ सव्वं पि।। १३ ।।

५. संसारचक्रसूत्र

४५. अधुवे असासयम्मि, संसारम्मि दुक्खपउराए।
किं नाम होज्ज तं कम्मयं, जेणाऽहं दुग्गइं न गच्छेज्जा ? ।। १ ।।

४६. खणमित्तसुक्खा बहुकालदुक्खा, पगामदुक्खा अणिगामसुक्खा।
संसारमोक्खस्स विपक्खभूया, खाणी अणत्थाण उ कामभोगा।। २ ।।

४७. सुट्ठुवि मग्गिज्जंतो, कत्थ वि केलीइ नत्थि जह सारो।
इंदिअविसएसु तहा, नत्थि सुहं सुट्ठु वि गविट्ठं।। ३ ।।

४८. नरविबुहेसरसुक्खं, दुक्खं परमत्थओ तयं बिंति।
परिणामदारुणमसासयं च जं ता अलं तेण।। ४ ।।

४९. जह कच्छुल्लो कच्छुं, कंडूयमाणो दुहं मुणइ सुक्खं।
मोहाउरा मणुस्सा, तह कामदुहं सुहं बिंति।। ५ ।।

42. Which Śramaṇa (saint) remains in what mental state is difficult to be known in an authentic manner. The Śramaṇa (saint) who is already established in conduct is alone preached from the Vyavahāranaya (empirical standpoint)

43. So all the Nayas (standpoints) which have been limited by their own exclusive view-point are expressive of unauthentic views. But Nayas which have depended on one another are expressive of authentic nature of things.

44. That which is knowledge, etc. is duty. That duty is right as a general rule and an exception (made in certain specific situations) to the general rule of duty is also right. If an individual performing the duty goes in that wav then, for him that duty as well as all other duties become meaningful, (since they occasion the fruit of Ahiṁsā (non-violence) and Samatā (equanimity).

(5) Of Transmigration

45. In this world which is mysterious, extensive, distressful, perishable and impermanent, (let me know) which indeed is that action by the performance of which I may not transmigrate to the defiled state of existence?

46. Sensuous pleasures are undoubtedly the mine of misfortunes. (They) are pleasureful for a moment, (and) painful for a long time; (they) are much painful (and) very little pleasureful; (they) are opposed to the pleasures of the world and happiness of liberation.

47. Just as in the plantain tree there is no where any substance (stem to be seen) in spite of its being searched well, so also there is no (experience of) happiness in sensuus objects even if it has been investigated thoroughly.

48. Enlightened persons proclaim even the long lasting pleasure of the lord of gods and men to be suffering, since that is uneven and impermanent in outcome. So, it is of no use.

49. Just as an itchy (person) scratching himself regards that suffering (caused by itching) as pleasure, so also the infatuated persons consider suffering caused by desire to be pleasure.

५०. भोगामिसदोसविसन्ने, हियनिस्सेयसबुद्धिवोच्चत्थे।
बाले य मन्दिए मूढे, वज्झई मच्छिया व खेलम्मि।। ६ ।।

५१. जाणिज्जइ चिन्तिज्जइ, जम्मजरामरणसंभवं दुक्खं।
न य विसएसु विरज्जई, अहो सुबद्धो कवडगंठी।। ७ ।।

५२-५४. जो खलु संसारत्थो, जीवो तत्तो दु होदि परिणामो।
परिणामादो कम्मं, कम्मादो होदि गदिसु गदी।। ८ ।।
गदिमधिगदस्स देहो, देहादो इंदियाणि जायंते।
तेहिं दु विसयग्गहणं, तत्तो रागो वा दोसो वा।। ९ ।।
जायदि जीवस्सेवं, भावो संसारचक्कवालम्मि।
इदि जिणवरेहिं भणिदो, अणादिणिधणो सणिधणो
वा।। १० ।।

५५. जम्मं दुक्खं जरा दुक्खं, रोगा य मरणाणि य।
अहो दुक्खो हु संसारो, जत्थ कीसन्ति जंतवो।। ११ ।।

६. कर्मसूत्र

५६. जो जेण पगारेणं, भावो णियओ तमन्नहा जो तु।
मन्नति करेति वदति व, विप्परियासो भवे एसो।। १ ।।

५७. जं जं समयं जीवो आविसइ जेण जेण भावेण।
सो तंमि तंमि समए, सुहासुहं बंधए कम्मं।। २ ।।

50. The ignorant, dull and foolish person who is absorbed in the vice of craving for sensuous enjoyments, who is of perverted mind in regard to prosperity and spiritual upliftment is bound by Karmas (psycho-physical impurities), just as a fly is caught in phlegm.

51. (Though) the suffering greatly caused by birth, old age and death is apprehended and contemplated, yet one is not able to detach oneself from the sensual pleasures. Oh! the knot of hypocrisy has been tied strongly.

52to54. In the person who is really involved in the world, the impure psychical states occur because of this (involvement). From the impure psychical states the Karma (impure material particles) as such comes into being and from the Karma (his) transmigration in the (four) grades of existence takes place.

From the Jīva who has transmigrated to a grade of existence, the body arises and from the body senses come into being. By means of the senses, there is the seizing of the sense-objects. By reason of that attachment and aversion occur.

Thus, during the transmigration of Jīva, there arise in him psychical states(of attachment and aversion) which are beginningless and endless or (they) are (beginningless) (and) having an end(because of his developing spriritual awakening, value- knowledge and ethico-spiritual conduct). This has been pronounced by the Arahantas (embodied spiritually perfect personalities).

55. Birth is suffering; old age is suffering; diseases and deaths are suffering. Oh! the mundane existence as such where the Jīvas are unhappy is suffering.

(6) Of Karma (Filth attached to the soul)

56. Through some (reflective-intuitive) method (adopted by the Ācāryas), a mental state has been fixed (for the occurrence of Kārmic bondage). If the person accepts, states and employs it otherwise, then, this (incompatibility) is the perverseness of his mind.

57. Whenever the Jīva (person) gets associated with whatever psychical states, he binds (accordingly) the auspicious and inauspiocious Karmas (material particles) at that time.

५८. कायसा वयसा मत्ते, वित्ते गिद्धे य इत्थिसु।
दुहओ मलं संचिणइ, सिसुणागु व्व मट्टियं॥ ३॥

५९. न तस्स दुक्खं विभयन्ति नाइओ, न मित्तवग्गा न सुया न बंधवा।
एक्को सयं पच्चणुहोइ दुक्खं, कत्तारमेव अणुजाइ कम्मं॥ ४॥

६०. कम्मं चिणंति सवसा, तस्सुदयम्मि उ परव्वसा होंति।
रुक्खं दुरुहइ सवसो, विगलइ स परव्वसो तत्तो॥ ५॥

६१. कम्मवसा खलु जीवा, जीववसाइं कहिंचि कम्माइं।
कत्थइ धणिओ बलवं, धारणिओ कत्थई बलवं॥ ६॥

६२. कम्मत्तणेण एक्कं, दव्वं भावो त्ति होदि दुविहं दु।
पोग्गलपिंडो दव्वं, तस्सत्ती भावकम्मं तु॥ ७॥

६३. जो इंदियादिविजई, भवीय उवओगमप्पगं झादि।
कम्मेहिं सो ण रंजदि, किह तं पाणा अणुचरंति॥ ८॥

६४-६५. नाणस्सावरणिज्जं, दंसणावरणं तहा।
वेयणिज्जं तहा मोहं, आउकम्मं तहेव य॥ ९॥
नामकम्मं च गोयं च, अंतरायं तहेव य।
एवमेयाइं कम्माइं, अट्ठेव उ समासओ॥ १०॥

६६. पड-पडिहार-सि-मज्ज,
हड-चित्त-कुलाल-भंडगारीणं।
जह एएसिं भावा, कम्माण वि जाण तह भावा॥ ११॥

58. If anybody is arrogant in bodily and vocal activity and is attached to wealth and (lustful) women (or men), he gathers the Kārmic filth from both the sides, as the young serpent gathers the soil (from both the sides-mouth and body).

59. Neither relations, nor kindreds, nor friends, nor sons share his (man's) suffering. He himself alone experiences suffering.(True it is that Karma (Kārmic bondage) follows the doer only.

60. (When men) choose the Karma (action for Kārmic bondage) (they) are free; but in the rise of that (bound) Karma, (they) become dependent, (as when one) climbs a tree, one is free; (but when) one falls from it, one becomes dependent (choiceless).

61. (Somewhere) the Jivas are subject to Karmas (psycho-physical impurities) and somewhere Karmas are subject to Jīvas; (as) somewhere the money-lender is powerful and somewhere the debtor is powerful.

62. By reason of general Karmaness (possessed by the Karmas) Karma is of one kind. Again, Karma is also of two kinds: Dravya (material) Karma and Bhāva (psychical) Karma. The collection of Kārmic material particles is Dravya (material) Karma and its (psychical) force is Bhāva (psychical) Karma.

63. Having been the conqueror of senses and the like, the person who meditates on the soul-consciousness is not coloured by Karmas. (If this is so) why the Prāṇas(vital limiting forces) will follow him ?

64-65. Knowledge-obscuring and intuition-obscuring Karma, feeling-producing and delusion-producing Karma, and likewise longevity-determining, body-making and status-determining Karma and likewise obstruction-generating Karma-all these are the eight Kinds of Karmas (psycho-physical impurities) in brief.

66. Just as the functions* of curtain, door-keeper, sword, wine, wooden fetter, painter, potter and treasurer have been known, so also know the functions of these (eight) Karmas respectively*

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* 1) Just as the curtain obstructs the knowledge of things inside the room, so also the knowledge-obscuring Karma obstructs the expression of knowledge. 2) Just as a

७. मिथ्यात्वसूत्र

६७. हा! जह मोहियमइणा, सुग्गइमग्गं अजाणमाणेणं।
भीमे भवकंतारे, सुचिरं भमियं भयकरम्मि ।। १ ।।

६८. मिच्छत्तं वेदंतो जीवो, विवरीयदंसणो होइ।
ण य धम्मं रोचेदि हु, महुरं पि रसं जहा जरिदो ।। २ ।।

६९. मिच्छत्तपरिणदप्पा, तिव्वकसाएण सुट्ठु आविट्ठो।
जीवं देहं एक्कं, मण्णंतो होदि बहिरप्पा ।। ३ ।।

७०. जो जहवायं न कुणई, मिच्छादिट्ठी तओ हु को अन्ना।
वड्ढइ य मिच्छत्तं, परस्स संकं जणेमाणो ।। ४ ।।

८. राग-परिहारसूत्र

७१. रागो य दोसो वि य कम्मवीयं, कम्मं च मोहप्पभवं वयंति।
कम्मं च जाईमरणस्स मूलं, दुक्खं च जाईमरणं वयंति ।। १ ।।

(7) Of Spiritual Perversion

67. Oh ! (the fact is that) the unawakened soul (who), because of not knowing the authentic path, transmigrated for a long time to the formidable and dreadfull forest of the different grades of existence by reason of the spiritually perverted understanding.

68. The Jīva (person) experiencing spiritual perversion becomes perverted in his attitude. Again, he does not like the virtuous path, as the person down with fever does not relish even the sweet juice.

69. The self overcome by spiritual perversion has been greatly overpowered by intense passion (and) (he), believing in the identity of self and body, becomes the perverted self.

70. He who does not follow the spiritual principle is spiritually perverted. Consequently, who can call others (who are following the spiritual principle) spiritually perverted ? again, the spiritually perverted, engendering in others doubt (regarding the spiritual principle), increases his own spiritual perversion and that of the others.

(8) Of the abandonment of Attachment

71. The basis of Karma (Karmic bondage) is attachment and aversion; Karma arises even from spiritual forgetfulness. Jinas (spiritual victors) say so. Certanly, Karma is the source of birth and death. Birth and death are undoubtedly suffering. Jinas say so.

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door-keeper does not allow person to meet the king,etc., so also the intuition-obscuring Karma does not allow apprehension of things. 3) Just as on licking honey from the sharp edge of a sword, the person enjoys honey from the sharp edge of a sword, the person enjoys honey as well as suffers pain, so also the feeling-producing Karma produces pleasure and pain in man. 4) Just as wine stupefies a person, so also the delusion-producing Karma perverts the person. 5) Just as wooden fetter stops the movement of a person, so also the longevity -determining Karma obliges the soul to stay in a particular body. 6) Just as the painter produces different pictures , so also the body-making Karma makes different bodies. 7) Just as a potter makes earthen pots of different size, so also the status- determining Karma determines status in society. 8) Just as a treasurer generates obstruction in giving money, etc. to others, so also the obstruction-generating Karma causes handicaps in charity, in gains and in self-power.

७२. न वि तं कुणइ अमित्तो, सुट्ठु वि य विराहिओ समत्थो वि।
जं दो वि अनिग्गहिया, करंति रागो य दोसो य।। २ ।।

७३. न य संसारम्मि सुहं, जाइजरामरणदुक्खगहियस्स।
जीवस्स अत्थि जम्हा, तम्हा मुक्खो उवादेओ।। ३ ।।

७४. तं जइ इच्छसि गंतुं, तीरं भवसायरस्स घोरस्स।
तो तवसंजमभंडं, सुविहिय! गिण्हाहि तूरंतो।। ४ ।।

७५. बहुभयंकरदोसाणं, सम्मत्तचरित्तगुणविणासाणं।
न हु वसमागंतव्वं, रागद्दोसाण पावाणं।। ५ ।।

७६. कामाणुगिद्धिप्पभवं खु दुक्खं, सव्वस्स लोगस्स सदेवगस्स।
जं काइयं माणसियं च किंचि, तस्संतगं गच्छइ वीयरागो।। ६ ।।

७७. जेण विरागो जायइ, तं तं सव्वायरेण करणिज्जं।
मुच्चइ हु ससंवेगी, अणंतवो होइ असंवेगी।। ७ ।।

७८. एवं ससंकप्पविकप्पणासुं, संजायई समयमुवट्ठियस्स।
अत्थे य संकप्पयओ तओ से, पहीयए कामगुणेसु तण्हा।। ८ ।।

७९. अन्नं इमं सरीरं, अन्नो जीवु त्ति निच्छियमईओ।
दुक्खपरीकेसकरं, छिंद ममत्तं सरीराओ।। ९ ।।

८०. कम्मासवदाराइं, निरूंभियव्वाइं इंदियाइं च।
हंतव्वा य कसाया, तिविहं-तिविहेण मुक्खत्थं।। १० ।।

72. The enemy, though very powerful, yet (even when) greatly offended, does not bring about that harm which both the unrestrained attachment and aversion occasion.

73. For the Jīva distressed by the sufferings of birth, old age, and death, there is no happiness in the world. Therefore, (for him) liberation alone is the proper object to be accepted.

74. O virtuous (one) ! if you desire to cross the deep ocean of mundane existence, accept, being quick, the means of austerity and self-restraint.

75. To remain under the control of all these, namely, greatly paralysing demerits, the idea of doing away with spiritual awakening and virtues (because they seem to be unfruitful in this competetive world) and the vices of attachment and aversion, (to remain under the control of all these) should not be relished.

76. whatever bodily and mental suffering exists in the life of all men along with gods, that arises only from great attachment to desires. But the dispassionate one puts an end to that suffering.

77. That by virtue of which detachment results should be pursued with complete devotedness. The completely detached person becomes free from Kārmic bondage. But the attached one is not the destroyer of Kārmic bondage.

78. By sensual enjoyments which arise from the constant dwelling upon the sense-objects, the desire for sensuous things is aggravated in the midst of ordinary person. Consequently, indeed, in the midst of his own desires, equanimity is intensely generated by the person desirous of enlightenment.

79. From the transcendental standpoint, this body is different (from the self) and the self is also different (from the body). (Therefore), from the body remove attachment which is unpleasent and greatly distressful.

80. For enlightenment, sense-attachment and channels of Kārmic influx should be thwarted. Besides, the passions should be annihilated through the triple agency (of mind, body and speech) each multiplied by three ways (of acting, commanding and consenting).

८१. भावे विरत्तो मणुओ विसोगो, एएण दुक्खोहपरंपरेण।
न लिप्पई भवमज्झे वि संतो, जलेण वा
पोक्खरिणीपलासं।। ११ ।।

९. धर्मसूत्र

८२. धम्मो मंगलमुक्किट्ठं, अहिंसा संजमो तवो।
देवा वि तं नमंसंति, जस्स धम्मे सया मणो।। १ ।।

८३. धम्मो वत्थुसहावो, खमादिभावो य दसविहो धम्मो।
रयणत्तयं च धम्मो, जीवाणं रक्खणं धम्मो।। २ ।।

८४. उत्तमखममद्दवज्जव-सच्चसउच्चं च संजमं चेव।
तवचागमकिंचण्हं, बम्ह इदि दसविहो धम्मो।। ३ ।।

८५. कोहेण जो ण तप्पदि, सुर-णर-तिरिएहि कीरमाणे वि।
उवसग्गे वि रउद्दे, तस्स खमा णिम्मला होदि।। ४ ।।

८६. खम्मामि सव्वजीवाणं, सव्वे जीवा खमंतु मे।
मित्ती मे सव्वभूदेसु, वेरं मज्झं ण केण वि।। ५ ।।

८७. जइ किंचि पमाएणं, न सुट्ठु भे वट्टियं मए पुव्विं।
तं भे खामेमि अहं, निस्सल्लो निक्कसाओ अ।। ६ ।।

८८. कुलरूवजादिबुद्धिसु, तवसुदसीलेसु गारवं किंचि।
जो णवि कुव्वदि समणो, मद्दवधम्मं हवे तस्स।। ७ ।।

81. The person who is detached from the world of things becomes free from sorrow. In spite of his being in the world, he is not defiled by the uninterrupted current of suferings, just as the leaf of the lotus-plant is not defiled by water.

(9) Of Spiritual values

82. That which is Ahiṁsā (non-violence), self-restraint and austerity is Dharma (spiritual value). It is by virtue of the Dharma (spiritual value) that supreme spiritual beneficence results. To him whose mind is (absorbed) in the Dharma (spiritual values) even gods pay homage.

83. The basic nature of a (sentient) thing is known as Dharma (spiritual value); the mental states of forgiveness etc. are ten kinds* of Dharma (spiritual values); the togetherness of three Jewels** is also Dharma (spiritual value) ; and again the protection of Jīvas (beings) is Dharma (spiritual value).

84. Spiritual value is of ten kinds: excellent forgiveness, excellent modesty, excellent straightforwardness, excellent truthfulness,excellent purity, excellent self-restraint, excellent austerity, excellent renunciation, excellent non-possession and excellent celibacy.

85. In the life of the person who, on the occasion of formidable affliction which is being created by gods, men and animals, is not excited by anger, there exists unsullied forgiveness.

86. I forgive all the beings. May all the beings forgive me. My amity is with all the beings and enmity with none.

87. If, previously, because of even the slightest negligence, I have not behaved well with you all, I, having become devoid of evil disposition and bad emotion, beg you forgiveness.

88. In the life of the saint (or the householder) who does not boast of his family, beauty, cast, learning, penance, of his religious faith (scriptures) and of his conduct, there appears the virtue of modesty.

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* Forgiveness, modesty, straightforwardness, truthfulness, purity, self-restraint, austerity, renunciation, non-possession and celibacy.

** Spiritual awakening, value-knowledge and ethico spiritual conduct.

८९. जो अवमाणकरणं, दोसं परिहरइ णिच्चमाउत्तो।
सो णाम होदि माणी, ण दु गुणचत्तेण माणेण॥ ८॥

९०. से असइं उच्चागोए असइं नीआगोए, नो हीणे नो अइरित्ते।
नोऽपीहए इति संखाए, के गोयावाई के माणावाई? ॥ ९॥

९१. जो चिंतेइ ण वंकं, ण कुणदि वंकं ण जंपदे वंकं।
ण य गोवदि णियदोसं, अज्जव-धम्मो हवे तस्स॥ १०॥

९२. परसंतावयकारण-वयणं, मोत्तूण सपरहिदवयणं।
जो वददि भिक्खु तुरियो, तस्स दु धम्मो हवे सच्चं॥ ११॥

९३. मोसस्स पच्छा य पुरत्थओ य, पओगकाले य दुही दुरंते।
एवं अदत्ताणि समाययंतो, रूवे अतित्तो दुहिओ अणिस्सो॥ १२॥

९४. पत्थं हिदयाणिट्ठं पि, भण्णमाणस्स सगणवासिस्स।
कडुगं व ओसहं तं, महुरविवायं हवइ तस्स॥ १३॥

९५. विस्ससणिज्जो माया व, होइ पुज्जो गुरु व्व लोअस्स।
सयणु व्व सच्चावाई, पुरिसो सव्वस्स होइ पिओ॥ १४॥

९६. सच्चम्मि वसदि तवो, सच्चम्मि संजमो तह वसे सेसा वि गुणा।
सच्चं णिबंधणं हि य, गुणाणमुदधीव मच्छाणं॥ १५॥

89. He who always and attentively renounces the vice, namely, the action of insulting others is a man of self-respect. But the person who lives with self-respect which is devoid of this quality (of not insulting others) can not be called a man of self-respect.

90. Many times the Jiva (person) has attained high status and many times, low status. Hence, nobody is of high status permanently and nobody is of low status for ever. (Having Known this) nobody should keep jealousy (of any type of status). And (having understood this) who will be status-minded? and who will be conceited (because of the type of status) ?

91. To the person who does not think in a devious way, who does not act in a devious way, who does not speak in a devious way and who does not conceal his faults, the virtue of straight forwardness occurs.

92. In the life of the sant (or householder) who, having shunned the speaking of those words which act as the cause of agonising state of mind in others, speaks words beneficial to himself and to others, there appears the fourth virtue of truthfulness.

93. Just before telling a lie, after telling it, at the time of telling it and in its evil consequences at the end, the person feels unhappy. And taking things which have not been given, he, for certain, remains unsatisfied, becomes perturbed and goes unsupported in society.

94. (If) (any) (associate) tells the member of his own group something which is unpleasant but beneficial, (then) for the member of his group who is being addressed, that unpleasant thing which is like a bitter medicine is wholesome in effect.

95. In the human world, the truthful person is trustworthy like the mother, is venerable like the teacher and (he) is loveable to all like the kinsmen.

96. In (speaking) the truth, there is austerity, in (speaking) the truth, there is self-restraint, and (in speaking the truth) the rest of all the virtues too are observed. Again, truth (speaking) is the basis of all the virtues, as the storage of water is the support of the fishes.

९७. जहा लाहो तह लोहो, लाहा लोहो पवड्ढई।
दोमासकयं कज्जं, कोडीए वि न निट्ठियं।। १६ ।।

९८. सुवण्णरुप्पस्स उ पव्वया भवे, सिया हु केलाससमा असंखया।
नरस्स लुद्धस्स न तेहि किंचि, इच्छा हु आगाससमा अणन्तिया।। १७ ।।

९९. जहा य अंडप्पभवा बलागा, अंडं बलागप्पभवं जहा य।
एमेव मोहाययणं खु तण्हा, मोहं च तण्हाययणं वयंति।। १८ ।।

१००. समसंतोसजलेणं, जो धोवदि तिव्व-लोहमल-पुंजं।
भोयण-गिद्धि-विहीणो, तस्स सउच्चं हवे विमलं।। १९ ।।

१०१. वय-समिदि-कसायाणं, दंडाणं तह इंदियाण पंचण्हं।
धारण-पालण-णिग्गह-चाय-जओ संजमो भणिओ।। २० ।।

१०२. विसयकसाय-विणिग्गहभावं, काऊण झाणसज्झाए।
जो भावइ अप्पाणं, तस्स तवं होदि णियमेण।। २१ ।।

१०३. णिव्वेदतियं भावइ, मोहं चइऊण सव्वदव्वेसु।
जो तस्स हवे चागो, इदि भणिदं जिणवरिंदेहिं।। २२ ।।

१०४. जे य कंते पिए भोए, लद्धे विपिट्ठिकुव्वइ।
साहीणे चयइ भोए, से हु चाइ त्ति वुच्चई।। २३ ।।

१०५. होऊण य णिस्संगो, णियभावं णिग्गहित्तु सुहदुहदं।
णिद्दंदेण दु वट्टदि, अणयारो तस्साऽऽकिंचण्णं।। २४ ।।

97. If there is gain, there arises greed. Because of gain, greed increases. The work which was earlier done through thirty six grains (of gold) (now on account of the increase in greed) has not been completed even by means of ten millions (of gold).

98. Even if, by chance, countless mountains of silver and gold like the Kailāśa (mountain) may present themselves to the greedy person, he is not satisfied by them in the least, in as much as desire is unending like the sky.

99. Just as duck is certainly born of an egg and just as an egg is certainly born of the duck, so also the dwelling of infatuation is undoubtedly covetedness and covetedness is undoubtedly the dwelling of infatuation. Jinas (spiritual victors) say so.

100. In the life of that person who washes the heap of the dirt of intense greed through the (pure) water of complete contentment and who is devoid of covetedness for food, there exists the virtue of unsullied purity.

101. Practice of vows, observance of carefulness in activities, curbing of passions, abandonment of inauspicious activities and subjugation of senses- (all this) has been styled self-restraint.

102. For him who, having adopted self-restraint in passions and sensuous enjoyments, contemplates the self through meditation and study, (for him) there is austerity as a rule.

103. In the life of that person who, having renounced attachment to things, reflects on the three-fold means of detachment from mundane existence, renunciation occurs. This has been proclaimed by the Arahantas (embodied spiritually perfect personalities).

104. He who turns his back upon the alluring and likeable pleasures which have been obtained (by him) and (also) abandons the pleasures at his own disposal, is really a renunciatory. It is said so.

105. In the life of the saint who, having restrained the mental states of pleasure and pain, and who, having been devoid of possessions, is certainly free from mental quality, there comes into being the virtue of non-possession..

१०६. अहमिक्को खलु सुद्धो, दंसणणाणमइओ सदाऽरूवी।
ण वि अत्थि मज्झ किंचि वि, अण्णं परमाणुमित्तं
पि॥ २५॥

१०७-१०८. सुहं वसामो जीवामो, जेसिं णो नत्थि किंचण।
मिहिलाए डज्झमाणीए, न मे डज्झइ किंचण॥ २६॥
चत्तपुत्तकलत्तस्स, निव्वावारस्स भिक्खुणो।
पियं न विज्जई किंचि, अप्पियं पि न विज्जए॥ २७॥

१०९. जहा पोम्मं जले जायं, नोवलिप्पइ वारिणा।
एवं अलित्तं कामेहिं, तं वयं बूम माहणं॥ २८॥

११०. दुक्खं हयं जस्स न होइ मोहो, मोहो हओ जस्स न होइ
तण्हा।
तण्हा हया जस्स न होइ लोहो, लोहो हओ जस्स न
किंचणाइं॥ २९॥

१११. जीवो बंभ जीवम्मि, चेव चरिया हविज्ज जा जदिणो।
तं जाण बंभचेरं, विमुक्कपरदेहतित्तिस्स॥ ३०॥

११२. सव्वंगं पेच्छंतो, इत्थीणं तासु मुयदि दुब्भावं।
सो वम्हचेरभावं, सुक्कदि खलु दुद्धरं धरदि॥ ३१॥

११३. जउकुंभे जोइउवगूढे, आसुभितत्ते नासमुवयाइ।
एवित्थियाहि अणगारा, संवासेण नासमुवयंति॥ ३२॥

106. (Transcendentally), I am for certain the highest and the pure (self). Again, I am everlastingly free from material qualities and also I am possessed of intuition and knowledge. Apart from the self, even the slightest any other infinitesimal quantity of thing does not belong to me.

107. We, to whom nothing belongs, live and reside happily. (This proclamation is similar to that of king, Janaka who said), "In Mithilā which is being burnt, nothing (which is mine is being put to flame" (That is the reason we live and reside happily).

108. For the saint by whom son (or daughter) and wife (or husband) have been renounced and who if free from any pecuniary practice, there is nothing lovable and also there is nothing unlovable.

109. Just as the lotus which is born of water is not polluted by water, so also there is the person who has not been contaminated by sense-desires, we call him the realiser of the highest self.

110. In whose life there is no attachment, by him suffering has been extirpated; in whose life there is no desire, by him attachment has been uprooted; in whose life there is no greed, by him desire has been eradicated; in whose possession there is nothing, by him greed has been wiped out.

111. Verily, the Jīva (empirical self) is (basically) the Brahman (the transcendental self). The conduct of the saint who has abandoned the practice of gratification through other's body and who dwells in the transcendental self is known as celibacy.

112. Seeing all the bodily organs of women (or men), he (or she) the virtuous person who abandons the evil inclination of mind coming up because of them, really observes the virtue of celibacy difficult to be carried.

113. Just as the pitcher of lac which has been embraced by fire and has been put to heat by it gets melted soon, so also the saints reach degradation on account of their sexual connection with women (or men)

११४. एए य संगे समइक्कमित्ता, सुदुत्तरा चेव भवंति सेसा।
जहा महासागरमुत्तरित्ता, नई भवे अवि
गंगासमाणा।। ३३ ।।

११५. जह सीलरक्खयाणं, पुरिसाणं णिंदिदाओ महिलाओ।
तह सीलरक्खयाणं, महिलाणं णिंदिदा पुरिसा।। ३४ ।।

११६. किं पुण गुणसहिदाओ, इत्थीओ अत्थि
वित्थडजसाओ।
णरलोगदेवदाओ, देवेहिं वि वंदणिज्जाओ।। ३५ ।।

११७. तेल्लोक्काडविडहणो, कामग्गी विसयरुक्खपज्जलिओ।
जोव्वणतणिल्लचारी, जं ण डहइ सो हवइ
धण्णो।। ३६ ।।

११८. जा जा वज्जई रयणी, न सा पडिनियत्तई।
अहम्मं कुणमाणस्स, अफला जन्ति राइओ।। ३७ ।।

११९-१२०. जहा य तिण्णि वणिया, मूलं घेत्तूण निग्गया।
एगोऽत्थ लहई लाहं, एगो मूलेण आगओ।। ३८ ।।
एगो मूलं पि हारित्ता, आगओ तत्थ वाणिओ।
ववहारे उवमा एसा, एवं धम्मे वियाणह।। ३९ ।।

१२१. अप्पा जाणइ अप्पा, जहट्ठिओ अप्पसक्खिओ धम्मो।
अप्पा करेइ तं तह, जह अप्पसुहावओ होइ।। ४० ।।

१०. संयमसूत्र

१२२. अप्पा नई वेयरणी, अप्पा मे कूडसामली।
अप्पा कामदुहा धेणू, अप्पा मे नंदणं वणं।। १ ।।

114. Having dissolved sexual attachments which are exceedingly difficult to be dissolved, if the person lives in society, the rest of his attachments also disappear. As for instance, if the person, having crossed the ocean, has come out of it, it becomes then, easy for him to cross the rivers like the Ganga.

115. Just as women have been reprehended by those men who are the practisers of celibacy, so also men have been reprehended by those women who are its pursuers.

116. But there are such virtuous women as are the enjoyers of extensive glory. They are the gods of human world and are fit to be revered even by the celestial beings.

117. Blessed is he whom the fire of lust which moves on the tender grass of youthfulness, which has been inflamed by the tree of sensuality and which consumes the forest of beings in the three worlds, does not burn.

118. The night that passes does not return. The nights of the man committing vicious acts pass in vain.

119-120. Three businessmen, having taken the capital, went out. The one earned profit, the other came back home with the original capital (without earning any profit), the third, having lost there even the original capital, returned. Just as this example is in regard to the worldly transaction, so also all of you should understand this in the field of auspicios Karmas (material Karmic particles).

121. The self knows by the self that real Dharma (spiritual value) is self-seeingness. The self does this is such a way that he becomes the attainer of self-caused happiness.

(10) Of self-restraint

122. (My) self alone is the river Vaitarani* (the self alone is fraught with vices); (My) self alone is the Kūtaśālmalī tree** for me (the self alone is distressful for himself); (my) slef alone is the Kāmadudhā cow*** (the self alone is the yielder of desired objects for himself) and (My) self alone is the Indra's garden for me (the self alone is the pleasureful dwelling for himself).

* River Vaitarani : A river in the hell.

** Kūṭaśālmalī tree: : A tree with sharp thorns in the hell.

*** Kāmadudhā cow : A mythological cow satisfying all the desires.

१२३. अप्पा कत्ता विकत्ता य, दुहाण य सुहाण य।
अप्पा मित्तममित्तं च, दुप्पट्ठिय सुप्पट्ठिओ ।। २ ।।

१२४. एगप्पा अजिए सत्तू, कसाया इन्दियाणि य।
ते जिणित्तु जहानायं, विहरामि अहं मुणी ! ।। ३ ।।

१२५. जो सहस्सं सहस्साणं, संगामे दुज्जए जिणे।
एगं जिणेज्ज अप्पाणं, एस से परमो जओ ।। ४ ।।

१२६. अप्पाणमेव जुज्झाहि, किं ते जुज्झेण बज्झओ।
अप्पाणमेव अप्पाणं, जइत्ता सुहमेहए ।। ५ ।।

१२७. अप्पा चेव दमेयव्वो, अप्पा हु खलु दुद्दमो।
अप्पा दंतो सुही होइ, अस्सिं लोए परत्थ य ।। ६ ।।

१२८. वरं मे अप्पा दंतो, संजमेण तवेण य।
माऽहं परेहिं दम्मंतो, बंधणेहिं वहेहि य ।। ७ ।।

१२९. एगओ विरइं कुज्जा, एगओ य पवत्तणं।
असंजमे नियत्तिं च, संजमे य पवत्तणं ।। ८ ।।

१३०. रागे दोसे य दो पावे, पावकम्म पवत्तणे।
जे भिक्खू रुंभई निच्चं, से न अच्छइ मंडले ।। ९ ।।

१३१. नाणेण य झाणेण य, तवोबलेण य बला निरुभंति।
इंदियविसयकसाया, धरिया तुरगा व रज्जूहिं ।। १० ।।

123. The self is the doer of pleasure and pain and their non-doer also. The self established in virtue is his own friend, and the self established in vice is his own enemy.

124. (Succinctly speaking), (we may say that) the unconquered self alone is (our own) enemy. (Speaking in detail), (we may also say that) passions and sense-object-attachment are (our own) enemy. Oh wise (one)! (therefore) (I), having conquered them in a proper way, dwell in the world of things and beings.

125. One may conquer thousands by the thousands in a battle difficult to be conquered and the (other) one may conquer one's own self, (out of these two, the victory of the one who conquers one's own self is paramount.

126. What is the use of one's battling with the external (persons)? one should make battle (with internal attachment and aversion) in one's own self. (The truth is that) having conquered one's own (attachment and aversion) in one's own self, one's happiness heightens.

127. (Though) verily, the self is difficult to be restrained, (yet) the self alone should be restrained. (The reason is that) the self who has been restrained becomes happy in this world and the next.

128. The (my) self restrained by me through self-denial and austerity is better; but being curbed by others through imprisonment and violent attack, I am not better.

129. One should withdraw from one side and move to the other. One should withdraw from self-unrestraint and move to self-restraint.

130. The instigator of vicious actions is attachment and aversion. The saint who always controls these two vices does not continue in transmigratory existance.

131. Just as the horses have been curbed by reins, so also by means of knowledge and meditation and also through the strength of austerity, the passions and sensual pleasures are strongly restrained.

१३२. उवसामं पुवणीता, गुणमहता जिणचरित्तसरिसं पि।
पडिवातेंति कसाया, किं पुण सेसे सरागत्थे॥ ११॥

१३३. इह उवसंतकसाओ, लहइ अणंतं पुणो वि पडिवायं।
न हु भे वीससियव्वं, थेवे वि कसायसेसम्मि॥ १२॥

१३४. अणथोवं वणथोवं, अग्गीथोवं कसायथोवं च।
न हु भे वीससियव्वं, थोवं पि हु तं बहु होइ॥ १३॥

१३५. कोहो पीइं पणासेइ, माणो विणयनासणो।
माया मित्ताणि नासेइ, लोहो सव्वविणासणो॥ १४॥

१३६. उवसमेण हणे कोहं, माणं मद्दवया जिणे।
मायं चऽज्जवभावेण, लोभं संतोसओ जिणे॥ १५॥

१३७. जहा कुम्मे सअंगाई, सए देहे समाहरे।
एवं पावाइं मेहावी, अज्झप्पेण समाहरे॥ १६॥

१३८. से जाणमजाणं वा कट्टुं आहम्मिअं पयं।
संवरे खिप्पमप्पाणं, बीयं तं न समायरे॥ १७॥

१३९. धम्मारामे चरे भिक्खू, धिइमं धम्मसारही।
धम्मारामरए दंते, बम्भचेरसमाहिए॥ १८॥

११. अपरिग्रहसूत्र

१४०. संगनिमित्तं मारइ, भणइ अलीअं करेइ चोरिक्कं।
सेवइ मेहुण मुच्छं, अप्परिमाणं कुणइ जीवो॥ १॥

१४१. चित्तमंतमचित्तं वा, परिगिज्झ किसामवि।
अन्नं वा अणुजाणाइ, एवं दुक्खा ण मुच्चई॥ २॥

132. Ho! passions aroused (by Karmas*) destroy even the Arhat** - like tranquillity of mind achieved by the detached person supreme in virtue. Then, what can be said of other persons present with attachment?

133. In this world, even the person by whom passions have been suppressed arrives at infinite fall (spiritual forgetfulness). Consequently, even the slightest residual passion should not be ignored by you.

134. That wound, debt, fire and passion (though) they may be existing even in a small quantity should not be ignored by one, since despite their being negligible (in quantity), each one of them is undoubtedly very much.

135. Anger dissoolves affection; pride is subversive of modesty; hypocrisy throws out friends and greed is destructive of everything.

136. Man should subvert anger by peaceful disposition, subdue pride by modesty, overcome hypocrisy by simplicity and greed by contentment.

137. Just as the tortoise draws its limbs in its body, so also the wise man does away with the vices by means of spirituality.

138. The person who commits wrong action consciously or unconsciously should immediately restrain himself, (and then) he should not commit it the second time.

139. The saint who is enduring, who is engrossed in the garden of spirituality, who is self-restrained and who is steadfast in celibacy becomes the guide of (mystico-moral) religion and lives in the happiness born of spirituality.

(11) Of Non-possession

140. For the purpose of (acquiring) possessions man kills beings, tells a lie, commits theft, indulges in cohabitation and keeps excessive attachment to things.

141. Thus, the person who, having acquired even a little animate or inanimate thing, lives here and consents others to do so, does not become free from suffering.

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* Psycho-physical impurities.

** Embodied spiritually perfect personality.

१४२. जे ममाइयमतिं जहाति, से जहाति ममाइयं।
से हु दिट्ठपहे मुणी, जस्स नत्थि ममाइयं।। ३ ।।

१४३-१४४. मिच्छत्तवेदरागा, तहेव हासादिया य छद्दोसा।
चत्तारि तह कसाया, चउदस अब्भंतरा गंथा।। ४ ।।
बाहिरसंगा खेत्तं, वत्थु धणधन्नकुप्पभांडाणि।
दुपयचउप्पय-जाणाणि, केव सयणासणे य तहा।। ५ ।।

१४५. सव्वगंथविमुक्को, सीईभूओ पसंतचित्तो अ।
जं पावइ मुत्तिसुहं, न चक्कवट्टी वि तं लहइ।। ६ ।।

१४६. गंथच्चाओ इंदिय-णिवारणे अंकुसो व हत्थिस्स।
णयरस्स खाइया वि य, इंदियगुत्ती असंगत्तं।। ७ ।।

१२. अहिंसासूत्र

१४७. एयं खु नाणिणो सारं, जं न हिंसइ कंचण।
अहिंसासमयं चेव, एतावंते वियाणिया।। १ ।।

१४८. सव्वे जीवा वि इच्छंति, जीविउं न मरिज्जिउं।
तम्हा पाणवहं घोरं, निग्गंथा वज्जयंति णं।। २ ।।

१४९. जावंति लोए पाणा, तसा अदुव थावरा।
ते जाणमजाणं वा, ण हणे णो वि घायए।। ३ ।।

142. He who renounces inclination to a thing causing attachment, renounces the thing causing attachment. He for whom there does not exist anything causing attachment, (he) alone is the knower (by whom) spiritual path has been comprehended.

143. Spiritual perversion and (three kinds of*) coital attachments and similarly six kinds** of vices such as laughter, etc. and four kinds of passions*** - all these are fourteen internal possessions.

144. Field, building, wealth.and corn, any metal but silver and gold, utencils, two legged beings, four legged beings, vehicles and similarly beds for sleeping and carpets, etc. for sitting-all these are external passessions.

145. The person destitute of all possessions is always tranquil and joyful. Even the emperor does not get at that final beatitude which the person distitute of all possesssions attains.

146. Just as there is the iron hook for (controlling) the elephant and there is the moat for (the protection of) the city, so also the renunciation of possession is (useful) in restraining the senses and the restraint of senses is no doubt non-attachment.

(12) Of Non-violence

147. The essence of being wise is really this that the wise person does not injure any being whatsoever. The Jina (spiritually victorious), having known Ahiṁsā (non-voilence) and Samatā (equanimity) so important, tells us this.

148. All the Jīvas (beings) desire to live and not to die. Self-restraining persons, therefore, give up the distressful taking away of Prāṇas (vital forces).

149. Thus, whatever mobile or immobile beings are there in the world, one should neither kill them nor make others to kill them deliberately or through carelessness.

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* Coital attachment of man to woman, coital attachment of woman to man and coital attachment to both.

** Laughter, pleasure, displeasure, grief, fear and disgust

*** Anger, pride, deceit and greed.

१५०. जह ते न पिअं दुक्खं, जाणिअ एमेव सव्वजीवाणं।
सव्वायरमुवउत्तो, अत्तोवम्मेण कुणसु दयं।। ४ ।।

१५१. जीववहो अप्पवहो, जीवदया अप्पणो दया होइ।
ता सव्वजीवहिंसा, परिचत्ता अत्तकामेहिं।। ५ ।।

१५२. तुमं सि नाम स चेव, जं हंतव्वं ति मन्नसि।
तुमं सि नाग स चेव, जं अज्जावेयव्वं ति मन्नसि।। ६ ।।

१५३. रागादीणमणुप्पाओ, अहिंसकत्तं त्ति देसियं समए।
तेसिं चे उप्पत्ती, हिंसेत्ति जिणेहि णिद्दिट्ठा।। ७ ।।

१५४. अज्झवसिएण बंधो, सत्ते मारेज्ज मा थ मारेज्ज।
एसो बंधसमासो, जीवाणं णिच्छयणयस्स।। ८ ।।

१५५. हिंसादो अविरमणं, वहपरिणामो य होइ हिंसा हु।
तम्हा पमत्तजोगे पाणव्ववरोवओ णिच्चं।। ९ ।।

१५६. णाणी कम्मस्स खयत्थ-मुट्ठिदो णोट्ठिदो य हिंसाए।
अददि असढं अहिंसत्थं, अप्पमत्तो, अवधगो
सो।। १० ।।

१५७. अत्ता चेव अहिंसा, अत्ता हिंसति णिच्छओ समए।
जो होदि अप्पमत्तो, अहिंसगो हिंसगो इदरो।। ११ ।।

150. Pain is not dear to oneself; having known this regarding all other Jīvas (beings), one should give affection to all the Jīvas (beings) adequately, and by reason of the equality with one's own-self one should keep sympathy with all of them.

151. Killing a Jīva (being) is killing one's own self; compassion for the Jīva (being) is compassion for one's own self. By reason of this, injury to all the Jīvas (beings) has been abandoned by those desirous of self-realisation.

152. Lo! undoubtedly you are the one whom you consider fit to be killed. Lo! undoubtedly you are the one whom you consider fit to be governed.

153. The non-emergence of attachment,etc. (on the surface of self) is non-violence. This has been said so in the scriptures. If their emergence occurs, that has been for certain styled violence by the Jina (spiritually vicorious).

154. One may kill the Jīvas (beings) and one may not kill them; (but) by the mere thought of killing them, there is bondage of Karma (material particle). This, according to the transcendental point of view, is the sum and substance of Karmic bondage occuring in the Jīvas (persons).

155. Non-abstention from killing and mental inclination of killing is undoubtedly violence. In consequence (this can be said that) man's association with carelessness is always the destroyer of the vitalities of Jīvas (beings).

156. The wise person has been active for the sake of destroying the Karmas (psycho-physical impurities) and not for the acts of violence. For the purpose of observing Ahiṁsā (non-violence) he lives a sincere life and he removes(from his life carelessness and killing as such). (By reason of this) the person devoid of carelessness is a non-killer.

157. The self is Ahiṁsā (non-voilence) and the self is Hiṁsā (violence). In the Āgama such a firm conviction has been expressed. He who is devoid of carelessness is styled'non-violent'. He who is careless is styled 'violent.'

१५८. तुंगं न मंदराओ, आगासाओ विसालयं नत्थि।
जह तह जयंमि जाणसु, धम्ममहिंसासमं नत्थि।। १२ ।।

१५९. अभयं पत्थिवा! तुब्भं, अभयदाया भवाहि य।
अणिच्चे जीवलोगम्मि, किं हिंसाए पसज्जसि।। १३ ।।

१३. अप्रमादसूत्र

१६०. इमं च मे अत्थि इमं च नत्थि, इमं च मे किच्चं इमं अकिच्चं।
तं एवमेवं लालप्पमाणं, हरा हरंति त्ति कहं पमाए? ।। १ ।।

१६१. सीतंति सुवंताणं, अत्था पुरिसाण लोगसारत्था।
तम्हा जागरमाणा, विधुणध पोराणयं कम्मं।। २ ।।

१६२. जागरिया धम्मीणं, अहम्मीणं च सुत्तया सेया।
वच्छाहिवभगिणीय, अकहिंसु जिणो जयंतीए।। ३ ।।

१६३. सुत्तेसु यावी पडिबुद्धजीवी, न वीससे पण्डिए आसुपण्णे।
घोरा मुहुत्ता अबलं सरीरं, भारंड-पक्खी व चरेऽप्पमत्तो।। ४ ।।

१६४. पमायं कम्ममाहंसु, अप्पमायं तहाऽवरं।
तब्भावादेसओ वावि, बालं पंडियमेव वा।। ५ ।।

158. Just as in the world there is nothing higher than the Meru mountain and nothing more extended than the sky, so also (in the world) there is no virtue (excellent and universal) corresponding to Ahiṁsā (non-violence). Know this.

159. Oh king! in this world there exists no fear for you. so, you for certain become the endower of security to beings. In this impermanent world of beings why do you cling to killing?

(13) Of Dispassion

160. This thing is in my possession and this thing is not in my possession; this (action) is my duty and this (action) is not my duty; death overtakes that man speaking in this way again and again. Hence why should spiritual ignorance be entertained?

161. The (supra-worldly) supreme objectives and the best worldly purposes- (both the things) in regard to the sleeping man perish, so waking, all of you should annihilate the old Karmas (psycho- physical impurities).

162. The waking of the virtuous and the sleeping of the vicious - (both the things) are excellent. The Jina (spiritually victorious) (Mahāvīra) told this to Jayantī, the sister of the king of Vatsa-country.

163. An erudite person with profound wisdom and a person of awakened life should not rely upon those who are asleep (forgetful of spiritual values), the moments of time are cruel and the body is feeble, (so) each of the two should move on like an awakened Bhāraṇḍa-bird.

164. The Jina (spiritually victorious) pronounced passionate state of mind to be (identical with the performance of) action (with attachment), and dis-passionate state of mind to be (identical with the performance of) non-action (action without attachment). On the one side the person desirous of action(with attachment) in accordance with the passionate state of mind is for certain ignorant, but on the other side the person desirous of non action (action without attachment) in accordance with the dispassionate state of mind is undoubtedly wise.

१६५. न कम्मुणा कम्मं खवेंति वाला, अकम्मुणा कम्मं खवेंति धीरा।
मेधाविणो लोभमया वतीता, संतोसिणो नो पकरेंति पावं।। ६।।

१६६. सव्वओ पमत्तस्स भयं, सव्वओ अप्पमत्तस्स नत्थि भयं।। ७।।

१६७. नाऽऽलस्सेण समं सुक्खं, न विज्जा सह निद्दया।
न वेरग्गं ममत्तेणं, नारंभेण दयालुया।। ८।।

१६८. जागरह नरा! णिच्चं, जागरमाणस्स वड्ढते बुद्धी।
जो सुवति ण सो धन्नो, जो जग्गति सो सया धन्नो।। ९।।

१६९. आदाणे णिक्खेवे, वोसिरणे ठाणगमणसयणेसु।
सव्वत्थ अप्पमत्तो, दयावरो होदु हु अहिंसओ।। १०।।

१४. शिक्षासूत्र

१७०. विवत्ती अविणीअस्स, संपत्ती विणीअस्स य।
जस्सेयं दुहओ नायं, सिक्खं से अभिगच्छइ।। १।।

१७१. अह पंचहिं ठाणेहिं, जेहिं सिक्खा न लब्भई।
थम्भा कोहा पमाएणं, रोगेणाऽलस्सएण य।। २।।

१७२-१७३. अह अट्ठहिं ठाणेहिं, सिक्खासीले त्ति वुच्चई।
अहस्सिरे सया दंते, न य मम्ममुदाहरे।। ३।।
नासीले न विसीले, न सिया अइलोलुए।
अकोहणे सच्चरए, सिक्खासीले त्ति वुच्चई।। ४।।

165. The ignorant do not annihilate the Karma (filth attached to the soul) through action (with attachment). The wise annihilate the Karma through non-action (action without attachment). The wise have gone away from greed and pride and the contented do not perpetrate vice.

166. There is fear from every side in the life of the spiritually unawakened.But there is no fear from any side in the life of the spiritually awakened.

167. Pleasure does not occur with indolence; learning is not possible with sleepy dispositon; detachment does not remain with attachment; and compassionateness does not go with injury to beings.

168. O men ! keep always awake. The intellect of the awakened sharpens. He who sleeps (ignores spiritual values) does not become happy, (but) he who always wakes (adheres to spiritual values) becomes happy.

169. In drawing things near to himself, in putting them down, in getting rid of excreta, in staying at one place, in moving about and in lying down the perosns (desirous of spiritual advancement) should always be compassionate, careful in regard to Jīvas (beings) and non-injurious to them.

(14) Of Education

170. Misfortune is the lot of the immodest and prosperity is the lot of the modest. He by whom this has been understood in two- fold ways, adopts modesty.

171. Well, because of these five causes, namely, pride, anger, passion, illness and indolence education is not acquired.

172-73. Well, the person who is not the ridiculor (of others), who is restrained, and who does not divulge the secrets(of others) is said to be endowed with education. Besides, the person who is not immoral, who is not ill-behaved, who is not excessively greedy, who is not irascible and who is engrossed in the search for truth is also said to be endowed with education. By reason of (these above-mentioned) eight causes (the person is said to be endowed with education).

१७४. नाणमेगग्गचित्तो अ, ठिओ अ ठावयँई परं।
सुआणि अ अहिज्जित्ता, रओ सुअसमाहिए॥ ५॥

१७५. वसे गुरुकुले निच्चं, जोगवं उवहाणवं।
पियंकरे पियंवाई, से सिक्ख लद्धुमरिहई॥ ६॥

१७६. जह दीवा दीवसयं, पइप्पए सो य दिप्पए दीवो।
दीवसमा आयरिया, दिप्पंति परं च दीवेंति॥ ७॥

१५. आत्मसूत्र

१७७. उत्तमगुणाण धामं, सव्वदव्वाण उत्तमं दव्वं।
तच्चाण परं तच्चं, जीवं जाणेह णिच्छयदो॥ १॥

१७८. जीवा हवंति तिविहा, बहिरप्पा तह य अंतरप्पा य।
परमप्पा वि य दुविहा, अरहंता तह य सिद्धा य॥ २॥

१७९. अक्खाणि बहिरप्पा, अंतरप्पा हु अप्पसंकप्पो।
कम्मकलंक-विमुक्को, परमप्पा भण्णए देवो॥ ३॥

१८०. ससरीरा अरहंता, केवलणाणेण मुणिय-सयलत्था।
णाणसरीरा सिद्धा, सव्वुत्तम-सुक्ख-संपत्ता॥ ४॥

174. Having studied the scriptures, the person who is engrossed in devotion to scriptures attains value-knowledge and becomes of concentrated mind. (The consequence of which is that) he himself remains firm in values and makes others to remain firm in values.

175. He who always remains with the Guru (spiritual teacher), who is of auspicious tendencies, who is affectionate, who is benevolent and who has an agreeable tongue, is fit to receive education.

176. Just as by means of one lamp a large number of lamps become illuminated and that lamp itself remains illuminated, so also, like a lamp, the Ācārya remains illuminated (with knowledge) and illuminates others (with knowledge)

(15) Of self

177. Know it for certain that the Jīva (self) is the repository of excellent characteristics. It is the supreme substance among the substances and the superb spiritual principle among the principles (Tattvas).

178. Selves are of three kinds: perverted selves, awakened selves, and supreme selves. The supreme selves are of two kinds: embodied selves and disembodied selves.

179. The person who recognises that bodily senses are ultimate is called the perverted self; and the person in whom the acceptance of self (as different form the body) is without any doubt is called the awakened self, and the self devoid of all the Karmic taints is called the supreme self. And the supreme self is called the Deva (divine being).

180. By whom all the objects have been apprehended through omniscience and by whom superb happiness has been experienced, (they) are styled Arahantas who are embodied (spiritually perfect personalities). Siddhas are (disembodied), yet they are knowledge- bodied (souls) endowed also with superb happiness.

१८१. आरुहवि अंतरप्पा, वहिरप्पो छंडिऊण तिविहेण।
झाइज्जइ परमप्पा, उवइट्ठं जिणवरिंदेहिं।। ५ ।।

१८२. चउगइभवसंभमणं, जाइजरामरण-रोयसोका य।
कुलजोणिजीवमग्गण-ठाणा जीवस्स णो संति।। ६ ।।

१८३. वण्णरसगंधफासा, थीपुंसणवुंसयादि-पज्जाया।
संठाणा संहणणा, सव्वे जीवस्स णो संति।। ७ ।।

१८४. एदे सव्वे भावा, ववहारणयं पडुच्च भणिदा हु।
सव्वे सिद्धसहावा, सुद्धणया संसिदी जीवा।। ८ ।।

१८५. अरसमरूवमगंधं, अव्वत्तं चेदणागुणमसद्दं।
जाण अलिंगग्गहणं, जीवमणिद्दिट्ठसंठाणं।। ९ ।।

१८६. णिद्दंडो णिद्दंदो, णिम्ममो णिक्कलो णिरालंवो।
णीरागो णिद्दोसो, णिम्मूढो णिब्भयो अप्पा।। १० ।।

१८७. णिग्गंथो णीरागो, णिस्सल्लो सयलदोसणिम्मुक्को।
णिक्कामो णिक्कोहो, णिम्माणो णिम्मदो
अप्पा।। ११ ।।

१८८. णवि होदि अप्पमत्तो, ण पमत्तो जाणओ दु जो
भावो।
एवं भणंति सुद्धं, णाओ जो सो उ सो चेव।। १२ ।।

181. This has been proclaimed by the Arahants (embodied spiritually perfect personalities) that having renounced the perverted self in threefold ways (mentally, bodily and vocally) and having become an awakened self, (the person desirous of spiritual progress) meditates upon the supreme self.

182. Birth, death, old age, disease, sorrow, type of family, grade of existence, concomitants (psychical and physical) of self, different categories of self and transmigration in the four grades of mundane existence- all these do not belong to the nature of self.

183. (Senses of) colour, taste, odour and touch, bodily form, structures of bones, modification (of self) in the form of men, women, etc.-all these do not belong to the self.

184. Having kept empirical standpoint in view, the Ācāryas have spoken of all the modifications in the form of men, women, etc. as belonging to the self. (Verily), from the transcendental point of view, all the Jīvas (beings) are the possessors of the nature of perfect souls. (In this way) selves from the two perspectives have been proclaimed.

185. The Jīva (self) is devoid of taste, colour, odour, and sound. He is imperceptible. Consciousness is his characteristic. His comprehension is without inferential reasoning. His form (of existence) has not been indicated. Know this.

186. The self is devoid of mind, body and speech. He is without mental dualities, without mineness, and without body. He lives without support, without attachment, without flaw, without infatuation and without fear.

187. The self is without possessions, without attachment, without the mental stings of deceit, of other worldly desires, and of spiritual ignorance. He is free from all imperfections. He is without lust, without anger, without pride and without vanity.

188. He who is the knower is the self. He is neither passionate nor dispassionate i.e. (He transcends these mental states). Thus the self is pure. The self which has been known is for certain the knower. The self-realisers speak thus.

१८९. णाहं देहो ण मणो, ण चेव वाणी ण कारणं तेसिं।
कत्ता ण ण कारयिदा, अणुमंता णेव कत्तीणं।। १३ ।।

१९०. को णाम भणिज्ज बुहो, णाउं सव्वे पराइए भावे।
मज्झमिणं ति य वयणं, जाणंतो अप्पयं सुद्धं।। १४ ।।

१९१. अहमिक्को खलु सुद्धो, णिम्ममओ
णाणदंसणसमग्गो।
तम्हि ठिओ तच्चित्तो, सव्वे एए खयं णेमि।। १५ ।।

१६. मोक्षमार्गसूत्र

१९२. मग्गो मग्गफलं ति य, दुविहं जिणसासणे समक्खादं।
मग्गो खलु सम्मत्तं, मग्गफलं होइ णिव्वाणं।। १ ।।

१९३. दंसणणाणचरित्ताणि, मोक्खमग्गो त्ति सेविदव्वाणि।
साधूहि इदं भणिदं, तेहिं दु बंधो व मोक्खो वा।। २ ।।

१९४. अण्णाणादो णाणी, जदि मण्णदि सुद्धसंपओगादो।
हवदि त्ति दुक्खमोक्खं, परसमयरदो हवदि
जीवो।। ३ ।।

१९५. वदसमिदीगुत्तीओ, सीलतवं जिणवरेहि पण्णत्तं।
कुव्वंतो वि अभव्वो, अण्णाणी मिच्छदिट्ठी दु।। ४ ।।

189. Neither I am the body, nor the mind, nor the speech, nor their cause in any case. Again, neither I am the doer, nor the persuader, nor the appreciator of the doer in any case.

190. Knowing the pure self and having known all the thoughts to be different from one's own self, which wise man is such as will really say this line that'this (group of thoughts) is mine'.

191. Verily, I am one, pure and without mineness. I am full of knowledge and intuition. Since I have stayed in the self, I become engrossed in that. In consequence, I bring destruction to these alien thoughts.

(16) Of the Means of Emancipation (Equanimity)

192. (For the authentic development of human life) the two kinds, namely, (ethico-spiritual) means and the purpose of adopting the means have been properly stated in the law of Jina (spiritually victorious). (Because of being the basis of authentic development) undoubtedly, spiritual awakening is its means and the purpose to be achieved by this means (spiritual awakening) is supreme peace (equanimity).

193. The means of attaining emancipation (equanimity) has been pronounced to be spiritual awakening, value-knowledge and ethico-spiritual conduct. so, that should be utilised for this purpose. But (it should be born in mind that) on the one side from them (Karmic) bondage (mental tension due to auspicious thoughts) occurs and on the other side from them equanimity results (in one's life). This has been made intelligible by the divine personalities.

194. Owing to (spiritual) ignorance if an intellectual person recognises that by dependence on auspicious psychical states freedom from suffering (mental tension) emerges, then, (he). remains absorbed in alien nature (taking him away from equanimity).

195. Even adopting the vows (of non-violence, etc.), observing the carefulness (in walking, eating, speaking, etc.), practising the self-control (of mind, body and speech), pursuing the moral pattern of behavior and even performing the austerity, the person who is not spiritually awakened is considered unaware and unawakened.

१९६. णिच्छयववहारसरूवं, जो रयणत्तयं ण जाणइ सो।
जे कीरइ तं मिच्छा-रूवं सव्वं जिणुद्दिट्टं।। ५ ।।

१९७. सद्दहदि य पत्तेदि य, रोचेदि य तह पुणो य फासेदि।
धम्मं भोगणिमित्तं, ण दु सो कम्मक्खयणिमित्तं।। ६ ।।

१९८. सुहपरिणामो पुण्णं, असुहो पाव त्ति भणियमन्नेसु।
परिणामो णन्नगदो, दुक्खक्खयकारणं समये।। ७ ।।

१९९. पुण्णं पि जो समिच्छदि, संसारो तेण ईहिदो होदि।
पुण्णं सुगईहेदुं, पुण्णखएणेव णिव्वाणं।। ८ ।।

२००. कम्ममसुहं कुसीलं, सुहकम्मं चावि जाण व सुसीलं।
कह तं होदि सुसीलं, जं संसारं पवेसेदि।। ९ ।।

२०१. सोवण्णियं पि णियलं, बंधदि कालायसं पि जह पुरिसं।
बंधदि एवं जीवं, सुहमसुहं वा कदं कम्मं।। १० ।।

२०२. तम्हा दु कुसीलेहिं य, रायं मा कुणह मा व संसग्गं।
साहीणो हि विणासो, कुसीलसंसग्गरायेण।। ११ ।।

196. He who does not comprehend the nature of transcendental and empirical standpoints, does not comprehend the nature of three jewels (known as spiritual awakening, value-knowledge and ethico- spiritual conduct). Hence all the external performances which are pursued are associated with wrong orientation. This has been proclaimed by the spiritual victor.

197. 'Religious conduct is the means of (selfish) gain, not the means of destroying the Karmas (mental tensions)'. Only the person (who is unaware of spiritual heights) believes in this statement, takes pleasure in it, relishes and actualises it.

198. Auspicious psychical state is the good; inauspicious psychical state is the bad. Thus this has been affirmed in other faiths (along with the doctrine of Jina). But in the doctrine of Jina (spiritually victorious), this has been (additionally) propounded that since auspicious and inauspicious psychical states are dependent on the other, they can not be regarded as the cause of destroying suffering (mental tension) as such.

199. By the person who very much desires virtuous action (good mental tension), the worldly life has been accepted. Though the virtuous action is the cause of one's happy condition, yet it is by casting aside even the good mental tension (giving rise to virtuous action) that supreme peace (equanimity) occurs.

200. Vicious action is wrong; virtuous action is right. Know this. But (it is unintelligible) how the virtuous action which takes us to mundane existence (mental tension, although good) is considered right ?

201. Just as the fetters made of black iron and those of gold bind the person, so also performed vicious and virtuous actions (which cause mental tension) bind the Jīva (person) (to suffering).

202. It is, therefore, said that never show any attachment to and never have any association with the impure (mental tension-creating) actions. The reason is that the nature of soul which is free becomes insignificant because of attachment and association with the impure actions.

२०३. वरं वयतवेहि सग्गो, मा दुक्खं होउ णिरइ इयरेहिं।
छायातवट्ठियाणं, पडिवालंताण गुरुभेयं।। १२ ।।

२०४. खयरामरमणुय-करंजलि-मालाहिं च संथुया विउला।
चक्कहररायलच्छी, लब्भई बोही ण
भंव्वणुओ।। १३ ।।

२०५. तत्थ ठिच्चा जहाठाणं, जक्खा आउक्खए चुया।
उवेन्ति माणुसं जोणिं, सेदुसंगेऽभिजायए।। १४ ।।

२०६-२०७. भोच्चा भाणुस्सए भोए, अप्पडिरूवे अहाउयं।
पुव्वं विसुद्धसद्धम्मे, केवलं बोहि बुज्झिया।। १५ ।।
चउरंगं* दुल्लहं मत्ता, संजमं पडिवज्जिया।
तवसा धुयकम्मंसे, सिद्धे हवइ सासए।। १६ ।।

203. By reason of pursuing vows and austerities i.e. virtuous action, the attainment of heaven (for a person) is better than that of the hell, so that no suffering may exist (in his life). (True it is that) because of perpetrating vicious actions,there will be suffering (for the person) in the hell. (It may be noted that) there is a vast difference between the persons waiting on account of having stayed in (the coolness of) a covered place and in (the heat of) the scorching sun

204. The abundant kingly prosperity of the emperor which has been extolled by the Vidyādharas*, gods and men through the rows of their folded hands(for salutation), is undoubtedly achieved (by virtue of auspicious psychical states resulting in good mental tensions), but awakening which follows a spiritual person is not achieved thereby.

205. Having stayed at the proper place there (in the abode of celestial beings through auspicious psychical states resulting in good mental tension), the celestial beings who have come out of their abode after completing their age, take human birth. In that human birth, they give rise to attachment to worldly pleasures.

206-207. Having enjoyed human gains according to his own age, having experienced pure spiritual awakening by virtue of having comprehended real spiritualism in some previous life, having known the four** constituents of spiritual development which are difficult to be attained, having adopted self-restraint, having annihilated the remaining parts of Karmas through austerity, the person who has taken human birth becomes spiritually perfect for ever.

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* -Human beings moving in the sky by means of supernormal powers.

** 1) Birth in human form,
2) Spiritual comprehension,
3) Resolute faith in spirituality, and
4) Vitality for practising self-restraint.

१७. रत्नत्रयसूत्र

(अ) व्यवहार-रत्नत्रय

२०८. धम्मादीसद्दहणं, सम्मत्तं णाणमंगपुव्वगदं।
चिट्ठा तवंसि चरिया, ववहारो मोक्खमग्गो त्ति॥ १॥

२०९. नाणेण जाणई भावे, दंसणेण य सद्दहे।
चरित्तेण निगिण्हाइ, तवेण परिसुज्झई॥ २॥

२१०. नाणं चरित्तहीणं, लिंगग्गहणं च दंसणविहीणं।
संजमहीणं च तवं, जो चरइ निरत्थयं तस्स॥ ३॥

२११. नादंसणिस्स नाणं, नाणेण विणा न हुंति चरणगुणा।
अगुणिस्स नत्थि मोक्खो, नत्थि अमोक्खस्स
निव्वाणं॥ ४॥

२१२. हयं नाणं कियाहीणं, हया अण्णाणओ किया।
पासंतो पंगुलो दड्ढो, धावमाणो य अंधओ॥ ५॥

२१३. संजोअसिद्धीइ फलं वयंति, न हु एगचक्केण रहो
पयाइ।
अंधो य पंगू य वणे समिच्चा, ते संपउत्ता नगरं
पविट्ठा॥ ६॥

(17) Of Three Jewels

(A) Three Jewels from the Empirical Standpoint:

208. (From the empirical standpoint) belief in religious truths. human values, etc. is spiritual awakening. When eleven Aṅgas (scriptures) and specefic portion of the twelth Aṅga (scripture) are studied well, then, the experience which issues from it is knowledge; pursuance of austerity is conduct-all this is the means to Mokṣa (equanimity). The Vyavahāranaya (empirical standpoint) says so.

209. The person comprehends things (facts and values) through knowledge; he believes in them by reason of (spiritual) awakening; he restrains the senses by virtue of (ethico-spiritual) conduct; and by austerity he is purified.

210. For the person who pursues mere knowledge without conduct, who adopts the form of a Muni (saint) without spiritual awakening and who performs austerity without concentration of mind-all that is of no consequence.

211. For the person who is not a spiritualist, value-knowledge does not grow in life. In the absence of value-knowledge remarkabilities in (ethico-spiritual) conduct does not arise. For the person who is devoid of conduct emancipation (from Karmas) is not possible. And for the person who is devoid of emancipation (from Karmas), supreme peace (equanimity in life) does not emerge.

212. Knowledge destitute of action is of no consequence: action done from ignorance is also of no consequence. (It is a well known fact that) the lame man, even though all the time seeing the fire, burned and the blind man, even though running, also burned.

213. (Ācāryas) tell (us that) on accomplishing the unity (of knowledge and action) (there issues proper) result, since the chariot (of Dharma) does not move on one wheel (of either knowledge or action). (But) having gathered in the forest they (both) the blind and the lame men, who got united, went to the city.

(आ) निश्चय-रत्नत्रय

२१४. सम्मद्दंसणणाणं, एसो लहदि त्ति णवरि ववदेसं।
सव्वणयपक्खरहिदो, भणिदो जो सो
समयसारो ।। ७ ।।

२१५. दंसणणाणचरित्ताणि, सेविदव्वाणि साहुणा णिच्चं।
ताणि पुण जाण तिण्णि वि, अप्पाणं जाण
णिच्छयदो ।। ८ ।।

२१६. णिच्छयणयेण भणिदो, तिहि तेहिं समाहिदो हु जो
अप्पा।
ण कुणदि किंचि वि अन्नं, ण मुयदि सो मोक्खमग्गो
त्ति ।। ९ ।।

२१७. अप्पा अप्पम्मि रओ, सम्माइट्ठी हवेइ फुडु जीवो।
जाणइ तं सण्णाणं, चरदिह चारित्तमग्गु त्ति ।। १० ।।

२१८. आया हु महं नाणे, आया मे दंसणे चरित्ते य।
आया पच्चक्खाणे, आया मे संजमे जोगे ।। ११ ।।

१८. सम्यक्त्वसूत्र

(अ) व्यवहार-सम्यक्त्व : निश्चय-सम्यक्त्व

२१९. सम्मत्तरयणसारं, मोक्खमहारुक्खमूलमिदि भणियं।
तं जाणिज्जइ णिच्छय-ववहारसरूवदोभेयं ।। १ ।।

२२०. जीवादी सद्दहणं, सम्मत्तं जिणवरेहिं पण्णतं।
ववहारा णिच्छयदो, अप्पा णं हवइ सम्मत्तं ।। २ ।।

(B) Three Jewels from the Transcendental Standpoint:

214. That which is the highest self is not the subject of any viewpoint. Consequently, that (the highest self) alone acquires the designation of spiritual awakening and spiritual (value) knowledge.

215. (The three), namely, spiritual awakening, value-knowledge, and ethico-spiritual conduct should be adored by the saint.But from the transcendental point of view know these three alone to be the self without any doubt.

216. The self who has been identified with these three (spiritual awakening, value-knowledge and ethico spiritual conduct) neither accepts even a little quantity of any other thing nor renounces. Thus from the transcendental point of view that (self) alone has been said to be the means of liberation (equanimity).

217. Oh man ! the self who is absorbed in himself is certainly an awakened one. That which knows the self is spiritual knowledge and abiding in the self is the way of conduct.

218. Verily, for me the self is knowledge, for me the self is spiritual awakening and conduct; for me the self is the resolution to renounce vice and for me the self is restraint and medi tation.

(18) Of spiritual Awakening

(A) Spiritual Awakening from the Empirical Standpoint: Spiritual Awakening from the Transcendental standpoint.

219. Among the three Jewels, spiritual awakening is the best. (It) has been said to be the basis of the great tree of liberation. Again, there are two kinds of the nature of spiritual awakening , namely empirical and transcendental. That (spiritual awakening) is known as such.

220. It has been propounded by the Arahantas (embodied spiritually perfect personalities) (that) from the empirical point of view, the belief in the Jīva, etc. (spiritual principles) is styled spiritual awakening, and (that) from the transcendental point of view, the self alone corresponds with spiritual awakening.

२२१. जं मोणं तं सम्मं, जं सम्मं तमिह होइ मोणं ति।
निच्छयओ इयरस्स उ, सम्मं सम्मत्तहेऊ वि।। ३ ।।

२२२. सम्मत्तविरहिया णं, सुट्‌ठु वि उग्गं तवं चरंता णं।
ण लहंति बोहिलाहं, अवि वाससहस्सकोडीहिं।। ४ ।।

२२३. दंसणभट्‌ठा भट्‌ठा, दंसणभट्‌ठस्स णत्थि णिव्वाणं।
सिज्झंति चरियभट्‌ठा, दंसणभट्‌ठा ण सिज्झंति।। ५ ।।

२२४. दंसणसुद्धो सुद्धो दंसणसुद्धो लहेइ णिव्वाणं।
दंसणविहीण पुरिसो, न लहइ तं इच्छियं लाहं।। ६ ।।

२२५. सम्मत्तस्स य लंभो, तेलोक्कस्स य हवेज्ज जो लंभो।
सम्मद्दंसणलंभो, वरं खु तेलोक्कलंभादो।। ७ ।।

२२६. किं बहुणा भणिएणं, जे सिद्धा णरवरा गए काले।
सिज्झिहिंति जे वि भविया, तं जाणइ
सम्ममाहप्पं।। ८ ।।

२२७. जह सलिलेण ण लिप्पइ, कमलिणिपत्तं
सहावपयडीए।
तह भावेण ण लिप्पइ, कसायविसएहिं
सप्पुरिसो।। ९ ।।

221. From the transcendental standpoint that which expresses itself in silence is spiritual awakening. That which is spiritual awakening from the transcendental standpoint expresses itself in silence in this world. But from the empirical standpoint even the means of transcendental spiritual awakening has been styled spiritual awakening.

222. Even performing very severe austerities, persons devoid of spiritual awakening do not attain spiritual wisdom even in thousands and crores of years.

223. Persons devoid of spiritual awakening have gone away (from truth). Consequently, in the life of persons devoid of spiritual awakening (supreme peace (equanimity) does not occur. Persons who have neglected ethico-spiritual conduct (even after experiencing spiritual awakening) succeed (in attaining equanimity) (after definitely performing ethico-spiritual conduct at the proper time). But persons devoid of spiritual awakening never succed (in attaining equanimity).

224. He (by whom) flawless spiritual awakening has been attained, is unparalleled, (since) he (definitely) attains supreme peace (equanimity). The person devoid of spiritual awakening does not attain desired beneficence (of equanimity).

225. If the achievement of spiritual awakening is on the one side and the achievement of the three worlds is on the other, (out of these two) the achievement of spiritual awakening is undoubtedly better than that of the three worlds.

226. What is the use of much stated things ? (It is sufficient to say that) (you) should know the significance of spiritual awakening by virtue of which noble persons have succeeded in the past (in attaining equanimity), and (in future) also noble persons will succeed (in attaining equanimity).

227. Just as a leaf of the lotus plant because of its own nature and constitution is not defiled by water, so also an awakened person because of its spiritual nature is not sullied by passions and sensuous attractions.

२२८. उवभोगमिंदियेहिं, दव्वाणमचेदणाणमिदराणं।
जं कुणदि सम्मदिट्ठी, तं सव्वं
णिज्जरणिमित्तं।। १० ।।

२२९. सेवंतो वि ण सेवइ, असेवमाणो वि सेवगो कोई।
परगणचेट्ठा कस्स वि, ण य पायरणो त्ति सो
होई।। ११ ।।

२३०. न कामभोगा समयं उवेंति, न यावि भोगा विगइं
उवेंति।
जे तप्पओसी य परिग्गही य, सो तेसु मोहा विगइं
उवेइ।। १२ ।।

(आ) सम्यग्दर्शन-अंग

२३१. निस्संकिय निक्कंखिय, निव्वितिगिच्छा अमूढदिट्ठी
य।
उवबूह थिरीकरणे, वच्छल्ल पभावणे अट्ठ।। १३ ।।

228. Since through the senses the spiritually awakened person enjoys (in a detached way) the pleasure derived from the conscious and unconscious things, all that pleasure becomes the cause of elimination of (previous) Karmas (psycho-physical impurities).

229. Even making use of things (for sensuous pleasures), a person (may be such that) (because of detachment), he does not remain dependent on them (for attaining supreme peace). On the contrary, even not making use of things (for sensuous pleasures), a person (may be such that) (because of attachment), he becomes dependent on them (with the result that supreme peace always remains unattainable for him). (True it is to say that) even by reason of the effort made for doing good work for the sake of somebody, one does not become related with it (in a strong way), (because of not having any attachment to it). (It can, therefore, be said that because of attachment strong relation with things occur, karmic bondage results and mental perturbation comes into being).

230. Merely by knowing about the sensuous objects and worldly gains, the person neither resorts to identification with them nor experiences alienation from them. (But true it is to say that) the person who either likes or dislikes them experiences psycical transformation (of identification with them or alienation from them) because of remaining infatuated with them.

(B) Resultant Components of Spiritual Awakening:

231. There are eight (resultant) components of spiritual awakening, namely, non-doubtfulness, non-hankeringness, non-disgustedness, non-injudiciousness, enhancement of virtues in one's own self, re-establishment of one's own self and that of others on the virtuous path, affection towards the virtuous, and promulgation of values - (these are the eight resultant components of spiritual awakening).

२३२. सम्मदिट्ठी जीवा, णिस्संका होंति णिब्भया तेण।
सत्तभयविप्पमुक्का, जम्हा तम्हा दु णिस्संका ।। १४ ।।

२३३. जो दु ण करेदि कंखं, कम्मफलेसु तह सव्वधम्मेसु।
सो णिक्कंखो चेदा, सम्मादिट्ठी मुणेयव्वो ।। १५ ।।

२३४. नो सक्कियमिच्छई न पूयं, नो वि य वन्दणगं कुओ पसंसं ?।
से संजए सुव्वए तवस्सी, सहिए आयगवेसए स भिक्खू ।। १६ ।।

२३५. खाई-पूया-लाहं, सक्काराइं किमिच्छसे जोई।
इच्छसि जइ परलोयं, तेहिं किं तुज्झ परलोये ।। १७ ।।

२३६. जो ण करेदि जुगुप्पं, चेदा सव्वेसिमेव धम्माणं।
सो खलु णिव्विदिंगिच्छो, सम्मादिट्ठी मुणेयव्वो ।। १८ ।।

२३७. जो हवइ असम्मूढो, चेदा सद्दिट्ठी सव्वभावेसु।
सो खलु अमूढदिट्ठी, सम्मादिट्ठी मुणेयव्वो ।। १९ ।।

२३८. नाणेणं दंसणेणं च, चरित्तेणं तहेव य।
खन्तीए मुत्तीए, वड्ढमाणो भवाहि य ।। २० ।।

232. The spiritually awakened persons are devoid of any doubt (in spirituality), so (they) are fearless, Since (they) are free from the seven kinds of fear*, (they) are for certain devoid of any doubt (in spirituality).

233. The person who has no longing (born of attachment) for the good consequences of bound Karmas and who does not hanker after the different modifications (kinds) of things should be known to be spiritually awakened with the quality of non-hankeringness.

234. Why will the saint who does no crave for honourable reception, who does not long for esteem, who does not wish even for salutation, (why will the Saint) yearn for praise ?(True it is that) he who is self-restrained, who is steadfast in the observance of vows, who is the pursurer of austerities, who is benevolent and who is the seeker of (higher) self is styled 'saint'.

235. Oh saint ! if you make efforts to attain the transcendental state of existence (life of equanimity), then, why do you pine for (people's) praise and (their) esteem along with the worldly gains, honourable reception etc. ? For you will there be an entrance through these into the transcendental state of existence ?

236. The person who does not feel disgust towards any of the (dislikable) modifications of things should be known to be spiritually awakened with the quality of non-disgustedness.

237. The person who is without irrationality in all the considerations and remains authentically oriented in them, should be known to be spiritually awakened with the quality of non-injudiciousness.

238. You (one) should remain progressing in (developing) forbearance and non-attachment through spiritual awakening, value- knowledge and ethico-spiritual conduct. (Such a person should be known to be spiritually awakened with the quality of enhancement of virtues in one's own self).

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* Fear of this world, fear of the other world, fear of unsafety, fear of becoming devoid of self-restraint, fear of death, fear of pain and suffering, and fear of any undesirable happening

२३९. णो छादए, णोऽवि य लूसएज्जा, माणं णा सेवेज्ज पगासणं च।
ण यावि पण्णे परिहास कुज्जा, ण याऽऽसियावाद वियागरेज्जा।। २१ ।।

२४०. जत्थेव पासे कइ दुप्पउत्तं, काएण वाया अदु माणसेणं।
तत्थेव धीरो पडिसाहरेज्जा, आइन्नओ खिप्पमिवक्खलीणं।। २२ ।।

२४१. तिण्णो हु सि अण्णवं महं, किं पुण चिट्ठसि तीरमागओ।
अभितुर पारं गमित्तए, समयं गोयम! मा पमायए।। २३ ।।

२४२. जो धम्मिएसु भत्तो, अणुचरणं कुणदि परमसद्धाए।
पियवयणं जंपंतो, वच्छल्लं तस्स भव्वस्स।। २४ ।।

२४३. धम्मकहाकहणेण य, बाहिरजोगेहिं चावि अणवज्जे।
धम्मो पहाविदव्वो, जीवेसु दयाणुकंपाए।। २५ ।।

२४४. पावयणी धम्मकही, वाई नेमित्तिओ तवस्सी य।
विज्जा सिद्धो य कवी, अट्ठेव पभावगा भणिया।। २६ ।।

१९. सम्यग्ज्ञानसूत्र

२४५. सोच्चा जाणइ कल्लाणं, सोच्चा जाणइ पावगं।
उभयं पि जाणए सोच्चा, जं छेयं तं समायरे।। १ ।।

239. The wise person should neither hide (the significant help received from somebody), nor show disregard (to others), nor resort to self-conceit and to the display (of his own achievements), nor indulge in ridiculing others, nor declare the blessing (to be bestowed upon somebody).

240. Whenever the wise person observes in himself that something wrong has been committed by his own mind, body and speech, he should immediately withdraw from there, just as a horse of good breed immediately withdraws from wrong movements on sensing the (direction of) reins.

241. Undoubtedly you have crossed the great ocean of the world, then, having come on the shore, why are you standing there? Oh Gautam ! for leaving even the shore (for attaining perfection) you should quicken. Be aware of the opportunity (that has come to you) and do not be indolent.

242. In the spiritually awakened (one) who is fond of morally excellent persons, who follows them with great regard, who keeps speaking lovable words to them, there exists (in one) the quality of affection towards the virtuous.

243. By telling ethico-spiritual stories, by performing faultless external penances and also by being kind and compassionate to Jīvas (beings), values should to made effective.

244. An expounder of value-principles, a narrator of ethico-spiritual stories, a disputant, a foreteller, a performer of severe penances, a possessor of value-knowledge, an occupant of supernormal powers and a poet - all these eight have been proclaimed to be effective personalities.

(19) of Value-Knowledge

245. Having listened to (value-discourse), one comprehends the ethico-spiritual beneficence ; having listened to (value- discourse) one also comprehends the unauthentic course of life; having listened to these, one comprehends both of them. Hence one should follow that which is (ethico-spiritually) beneficial.

२४६. णाणाऽऽणत्तीए पुणो, दंसणतवनियमसंजमे ठिच्चा।
विहरइ विसुज्झमाणो, जावज्जीवं पि निक्कंपो।। २।।

२४७. जह जह सुयमोगाहइ, अइसयरसपसरसंजुयमपुव्वं।
तह तह पल्हाइ मुणी, नवनवसंवेगसद्धाओ।। ३।।

२४८. सूई जहा ससुत्ता, न नस्सई कयवरम्मि पडिआ वि।
जीवो वि तह ससुत्तो, न नस्सइ गओ वि संसारे।। ४।।

२४९. सम्मत्तरयणभट्ठा, जाणंता बहुविहाइं सत्थाइं।
आराहणाविरहिया, भमंति तत्थेव तत्थेव।। ५।।

२५०-२५१. परमाणुमित्तयं पि हु, रायादीणं तु विज्जदे जस्स।
ण वि सो जाणदि अप्पाणयं तु सव्वागमधरो
वि।। ६।।
अप्पाणमयाणंतो, अणप्पयं चावि सो अयाणंतो।
कह होदि सम्मदिट्ठी, जीवाजीवे अयाणंतो।। ७।।

२५२. जेण तच्चं विबुज्झेज्ज, जेण चित्तं णिरुज्झदि।
जेण अत्ता विसुज्झेज्ज, तं णाणं जिणसासणे।। ८।।

२५३. जेण रागा विरज्जेज्ज, जेण सेएसु रज्जदि।
जेण मित्ती पभावेज्ज, तं णाणं जिणसासणे।। ९।।

२५४. जो पस्सदि अप्पाणं, अबद्धपुट्ठं अणन्नमविसेसं।
अपदेससुत्तमज्झं, पस्सदि जिणसासणं सव्वं।। १०।।

246. Having resided in (the house of) spiritual awakening, austerity, vows and self-restraint through the directive of value-knowledge, the person moves on happily and he remains steadfast in them throughout life.

247. In whatever manner the wise man is absorbed in an extraordinary spiritual knowledge which is associated with the emergence of much happiness, in that manner he becomes happy by reason of experiencing unprecedented states of non-attachment.

248. Just as a needle with thread, even if fallen in the heap of straw, is not lost, so also the Jīva (person) with moral and spiritual observances, even if absorbed in the world, does not face ruin.

249. If the persons who are devoid of the Jewel of spiritual awakening comprehend the scriptures, even then, since the path of supreme peace (equanimity) has been shunned by them, they remain in the worldly process (state of mental tension).

250-251. The person in whose life even an iota of attachment, etc. (with spiritual perversion) is present does not understand the self, though he has the comprehension of all the scriptures.

Since he does not understand the self, he does not understand the non-self. In this way, not understanding (not discriminating between) the self and the non-self, how will he become spiritually awakened ?

252. In the law of Jina (spiritually victorious) that is knowledge by virtue of which spiritual principle is cognised, mind is curbed and soul is purified.

253. In the law of Jina (spiritually victorious) that is knowledge by which the Jīva (person) becomes free from attachment, by which he is absorbed in the virtue and by which (the feeling of) amity is engendered.

254. The person who knows the self to be unbound and untarnished by Karmas (the filth attached to the soul), who knows its experience to be unparalled and its being to be (internally) undifferentiated, who knows it to be without occupying any space, without any definition and without any middle point, (he) comprehends the entire law of Jina (the spiritually victorious).

२५५. जो अप्पाणं जाणदि, असुइ-सरीरादु तच्चदो भिन्नं।
जाणग-रूव-सरूवं, सो सत्थं जाणदे सव्वं।। ११ ।।

२५६. सुद्धं तु वियाणंतो, सुद्धं चेवप्पयं लहइ जीवो।
जाणंतो दु असुद्धं, असुद्धमेवप्पयं लहइ।। १२ ।।

२५७. जे अज्झत्थं जाणइ, से बहिया जाणइ।
जे बहिया जाणइ, से अज्झत्थं जाणइ।। १३ ।।

२५८. जे एगं जाणइ, से सव्वं जाणइ।
जे सव्वं जाणइ, से एगं जाणइ।। १४ ।।

२५९. एदम्हि रदो णिच्चं, संतुट्ठो होहि णिच्चमेदम्हि।
एदेण होहि तित्तो, होहिदि तुह उत्तमं सोक्खं।। १५ ।।

२६०. जो जाणदि अरहंतं, दव्वत्तगुणत्तपज्जयत्तेहिं।
सो जाणादि अप्पाणं, मोहो खलु जादि तस्स
लयं।। १६ ।।

२६१. लद्धूणं णिहिं एक्को, तस्स फलं अणुहवेइ सुजणत्ते।
तह णाणी णाणणिहिं, भुंजेइ चइत्तु परतत्तिं।। १७ ।।

२०. सम्यक्चारित्रसूत्र

(अ) व्यवहारचारित्र

२६२. ववहारणयचरित्ते, ववहारणयस्स होदि तवचरणं।
णिच्छयणयचारित्ते, तवचरणं होदि णिच्छयदो।। १ ।।

255. The person who knows the self to be basically different from the impure body, who knows the nature and the natural constitution of the self to be having the characteristic of being the 'knower', (he) comprehends (the essence of) each and every scripture.

256. Knowing the authentic state of (self's) existence, the person will certainly attain the authentic self. But knowing only the unauthentic state of (self's) existence, the person will only meet with the unauthentic self.

257. The person who understands spiritual value, understands external (social injustices) and the person who understands external (social injustices) understands spiritual values.

258. He who understands the transcendental self understands all the empirical diversities (based on attachment and aversion). He who understands all the empirical diversities (based on attachment and aversion) understands the transcendental self.

259. Always remain devoted to seeking the knowledge of self, always be content with it, (nay) always be satisfied with it. Then, supreme happiness will occur to you.

260. He who understands the Arahanta (embodied spiritually perfect personality) through the perspective of substance, quality and modification understands the authentic self. In his life attachment certainly gets dissolved thereby.

261. Just as some person, having obtained the treasure of fame, experiences its fruit (in society), so also wise person, having renounced the habit of getting satisfaction from 'the other', experiences the treasure of self-knowledge (in one's own self).

(20) Of Ethico-Spiritual Conduct

(A) Empirical conduct:

262. In the conduct which is being pursued from the empirical standpoint, there is the pursuance of (bodily oriented) austerity from the empirical standpoint. (But) in the conduct which is being pursued from the transcendental standpoint, there is the pursuance of the (spiritually oriented) austerity from the transcendental standpoint.

२६३. असुहादो विणिवित्ती, सुहे पवित्ती य जाण चारित्तं।
वदसमिदिगुत्तिरूवं, ववहारणया दु जिणभणियं ॥ २ ॥

२६४. सुयनाणंम्मि वि जीवो, वट्टंतो सो न पाउणति मोक्खं।
जो तवसंजममइए, जोगे न चएइ वोढुं जे ॥ ३ ॥

२६५. सक्किरियाविरहातो, इच्छितसंपावयं ण नाणं ति।
मग्गण्णू वाऽचेट्ठो, वातविहीणोऽधवा पोतो ॥ ४ ॥

२६६. सुबहुं पि सुयमहीयं किं, काहिइ चरणविप्पहीणस्स।
अंधस्स जह पलित्ता, दीवसयसहस्सकोडी वि ॥ ५ ॥

२६७. थोवम्मि सिक्खिदे जिणइ, वहुसुदं जो चरित्तसंपुण्णो।
जो पुण चरित्तहीणो, किं तस्स सुदेण वहुएण ॥ ६ ॥

(आ) निश्चयचारित्र

२६८. णिच्छयणयस्स एवं, अप्पा अप्पम्मि अप्पणे सुरदो।
सो होदि हु सुचरित्तो, जोई सो लहइ णिव्वाणं ॥ ७ ॥

२६९. जं जाणिऊण जोई, परिहारं कुणइ पुण्णपावाणं।
तं चारित्तं भणियं, अवियप्पं कम्मरहिंएहिं ॥ ८ ॥

263. Withdrawal from the immoral (conduct) and devoting one's self to the moral (conduct) is styled 'conduct' from the empirical standpoint. This conduct is occupied with vows, carefulness in walking, speaking, etc. and with the restraint (of mind, body and speech). This has been said so by the Jina (spiritual victor). Know this.

264. The person who is not able to pursue actions directed toward austerity and self-restraint does not attain supreme peace, although always disposed to (the pursuit of) scriptural knowledge.

265. Only because of the absence of virtuous action (in the life of an individual), mere knowledge is not the effecter of desired peace, just as more knowledge does not carry to the desired place the knower of a path who is void of efforts or just as the vessell without (the force of) air does not carry one to the desired destination.

266. What purpose will the scriptures studied thoroughly by the person devoid of good conduct, serve ? Just as what purpose will the thousands and crores of lamps illumined by the blind man, serve (for him) ?

267. Even on having been educated a little, the person who has been occupied with good conduct excels an erudite one; but what is the use of much scriptural knowledge to him who is devoid of good conduct ?

(B) Transcendental Conduct:

268. According to the transcendental standpoint it is said that (when) the self is absorbed in his own self, then, that (obsorbtion in the highest self) is certainly transcendental conduct. That saint (who practises this) attains supreme peace.

269. Having experienced which (the real self), when the yogi translates into life the renouncement of virtue (good mental tension) and that of vice (bad mental tension), then, that has been proclaimed to be tensionless conduct by the Arahantas (embodied spiritually perfect personalities).

२७०. जो परदव्वम्मि सुहं, असुहं रागेण कुणदि जदि भावं।
सो सगचरित्तभट्ठो, परचरियचरो हवदि जीवो।। ९ ।।

२७१. जो सव्वसंगमुक्कोऽणन्नमणो अप्पणं सहावेण।
जाणदि पस्सदि णियदं, सो सगचरियं चरदि
जीवो।। १० ।।

२७२. परमट्ठम्हि दु अठिदो, जो कुणदि तवं वदं च धारेई।
तं सव्वं बालतवं, बालवदं बिंति सव्वण्हू।। ११ ।।

२७३. मासे मासे तु जो बालो, कुसग्गेणं तु भुंजए।
न सो सुक्खायधम्मस्स, कलं अग्घइ सोलसिं।। १२ ।।

२७४. चारित्तं खलु धम्मो, धम्मो जो सो समो त्ति णिद्दिट्ठो।
मोहक्खोहविहीणो, परिणामो अप्पणो हु समो।। १३ ।।

२७५. समदा तह मज्झत्थं, सुद्धो भावो य वीयरायत्तं।
तह चारित्तं धम्मो, सहावआराहणा भणिया।। १४ ।।

२७६. सुविदिदपयत्थसुत्तो, संजमतवसंजुदो विगदरागो।
समणो समसुहदुक्खो, भणिदो सुद्धोवओओ
त्ति।। १५ ।।

270. The person who, because of attachment, experiences good and bad mental states in regard to things different from the self, is devoid of spiritual conduct, and therefore, (he) is the pursurer of unspiritual conduct.

271. The person who is devoid of all attachments and who is engrossed in the self apprehends and experiences the self in its basic nature. He, certainly, pursues spiritual conduct.

272. For the person who is not disposed to the spiritual way of life and even then who performs austerity and adopts vows, (for him) the Jinas (spiritual victors) say that his performance of austerity and his adoption of vows-both are unwise.

273. The unwise person who at every time partakes of a very little quantity of food measured from the forepart of a pointed blade of Kuśa (variety of) grass even after a month's fast performed many times, (he) does not attain even the one-sixteenth part of that complete moon of religion which has been pronounced from the spiritual point of view.

274. Undoubtedly, ethico-spiritual conduct has been proclaimed to be religion. Again, that which is equanimity has also been certainly proclaimed to be religion. And equanimity is the psychical state of self devoid of attachment and perturbation. (Hence equanimity has been equated with the ethico-spiritual conduct).

275. Just as equanimity has been delineated, so also balancedness, pure psychical state, dispassionateness, spiritual conduct, religion and veneration for the original nature of self have been identically delineated.

276. The psychical state of the Śramaṇa (saint) by whom spiritual principles and the Āgamas (scriptures) have been rightly comprehended, who is occupied with austerity and self-restraint, by whom attachment has been done away with, by whom pleasure and pain have been considered to be basically the same, (the psychical state of the Śramaṇa) has been proclaimed to be pure awareness.

२७७. सुद्धस्स य सामण्णं, भणियं सुद्धस्स दंसणं णाणं।
सुद्धस्स य णिव्वाणं, सो च्चिय सिद्धो णमो
तस्स।। १६ ।।

२७८. अइसयमादसमुत्थं, विसयातीदं अणोवममणंतं।
अव्वुच्छिन्नं च सुहं, सुद्धुवओगप्पसिद्धाणं।। १७ ।।

२७९. जस्स ण विज्जदि रागो, दोसो मोहो व सव्वदव्वेसु।
णाऽऽसवदि सुहं असुहं, समसुहदुक्खस्स
भिक्खुस्स।। १८ ।।

(इ) समन्वय

२८०. णिच्छय सज्झसरूवं, सराय तस्सेव साहणं चरणं।
तम्हा दो वि य कमसो, पडिच्छमाणं पवुज्झेह।। १९ ।।

२८१. अब्भंतरसोधीए, बाहिरसोधी वि होदि णियमेण।
अब्भंतर-दोसेण हु, कुणदि णरो बाहिरे दोसे।। २० ।।

२८२. मदमाणमायलोह-विवज्जियभावो दु भावसुद्धि त्ति।
परिकहियं भव्वाणं, लोयालोयप्पदरिसीहिं।। २१ ।।

२८३. चत्ता पावारंभं, समुट्ठिदो वा सुहम्मि चरियम्हि।
ण जहदि जदि मोहादी, ण लहदि सो अप्पगं
सुद्धं।। २२ ।।

२८४. जह व णिरुद्धं असुहं, सुहेण सुहमवि तहेव सुद्धेण।
तम्हा एण कमेण य, जोई झाएउ णियआदं।। २३ ।।

277. The state of the enlightened one has been said to be the state of saintliness; the state of the enlightened one has also been proclaimed to be the state of spiritual awakening and spiritual knowledge; again, the state of the enlightened one has been said to be the state of Nirvana (supreme peace). Finally, the enlightened person has been regarded as the realiser of the highest object in life. Therefore, my reverence is for him.

278. The happiness of those who have been adorned with spiritual experience is excellent, supersensuous, unique, infinite, incessant and is born of the self.

279. In the mind of the saint for whom pleasure and pain are basically the same, there do not exist any attachment and aversion in regard to things and there does not occur spiritual forgetfulness (in his mind). Besides, neither the auspicious (Karma) nor the inauspicious (Karma) creep into his self.

(C) Reconciliation between Transcendental Conduct and Empirical Conduct :

280. Transcendental experience is an end-in-itself. Good conduct (from the empirical standpoint) is its means. Hence accepting both of them in succession, all of you should understand this.

281. As a rule, there is also external purity of conduct by virtue of internal purification. It is by internal impureness alone that man commits external wrongs.

282. (When) there exists the mental state devoid of lust, conceit, deceite and greed, there occurs unsulliedness in the psychical state (of a person). This has been pronounced by the omniscients for the releasable souls.

283. Having renounced immoral acts, even if a person who has progressed adequately in moral conduct does not cast aside attachment, spiritual perversion, etc., he does not apprehend the pure self.

284. Just as vicious acts (bad mental tensions) have been restrained through virtuous acts (good mental tensions), so also virtuous acts (good mental tensions) have been restrained through spiritual experience. Therefore, the yogi (saint) should meditate on his own virtuous and spiritual nature in this successive order.

२८५. निच्छयनयस्स चरणाय-विघाए नाणदंसणवहोऽवि।
ववहारस्स उ चरणे, हयम्मि भयणा हु सेसाणं।। २४।।

२८६-२८७. सद्धं नगरं किच्चा, तवसंवरमग्गलं।
खन्तिं निउणपागारं, तिगुत्तं दुप्पधंसयं।। २५।।
तवनारायजुत्तेण, भित्तूणं कम्मकंचुयं।
मुणी विगयसंगामो, भवाओ परिमुच्चए।। २६।।

२१. साधनासूत्र

२८८. आहारासण-णिद्दाजयं, च काऊण जिणवरमएण।
झायव्वो णियअप्पा, णाऊणं गुरुपसाएण।। १।।

२८९. नाणस्स सव्वस्स पगासणणाए, अण्णाणमोहस्स विवज्जणाए।
रागस्स दोसस्स य संखएणं, एगंतसोक्खं समुवेइ मोक्खं।। २।।

२९०. तस्सेस मग्गो गुरुविद्धसेवा, विवज्जणा, बालजणस्स दूरा।
सज्झायएगंतनिवेसणा य, सुत्तत्थ संचिंतणया धिई य।। ३।।

२९१. आहारमिच्छे मियमेसणिज्जं, सहायमिच्छे निउणत्थबुद्धिं।
निकेयमिच्छेज्ज विवेगजोग्गं समाहिकामे समणे तवस्सी।। ४।।

285. On the elimination of the essence of spiritual conduct pursued in conformity with the transcendental standpoint, there necessarily occurs the elimination of spiritual knowledge and spiritual awakening, but on the performance of virtuous actions in conformity with the empirical standpoint there may occur or there may not occur the elimination of the rest, (namely spiritual knowledge and spiritual awakening).

286-287. Having built the city of spiritual faith, having put the latch of austerity and that of the stoppage of Kārmic influx (on the gate of the city), and therein having raised the skilful fort of patience which has been protected in three ways (by the walls, ditches and other defensive works of mind, body and speech) and which is to be conquered with difficulty, the Muni (saint) who, having pierced the cover of Karmas because of having been occupied with the iron arrows of austerity, has concluded the (internal) battle, (he) consequently gets released from the world of things.

(21) Of Spiritual Practices

288. It has been said in the doctrine of Jina (the spiritual victor) that having done conquest over sleep, posture, and (the covetedness for) food and having apprehended the self through the grace of spiritual teacher, one should meditate on one's own self.

289. By the effulgence of full knowledge, by the removal of value-ignorance and spiritual forgetfulness, and by the annihilation of attachment and aversion, the person attains emancipation (equanimity) and (experience) absolute bliss.

290. Service of an experienced person and that of the spiritual teacher, avoidance of a value-ignorant person totally, fortitude, spiritual study, staying in seclusion, and reflection on the meaning of sutras (scriptures) - the group of all these is the means of equanimity (emancipation and bliss).

291. The saint who is the practiser of austerities and who is desirouis of deep spiritual meditation should partake of food which is moderate and fit to be consumed, should long for a companion possessing discriminating understanding and lofty purpose of life and should choose a proper dwelling known through judicious judgement.

२९२. हियाहारा मियाहारा, अप्पाहारा य जे नरा।
न ते विज्जा तिगिच्छंति, अप्पाणं ते
तिगिच्छगा ।। ५ ।।

२९३. रसा पगामं न निसेवियव्वा, पायं रसा दित्तिकरा
नराणं।
दित्तं च कामा समभिद्दवंति, दुमं जहा साउफलं व
पक्खी ।। ६ ।।

२९४. विवित्तसेज्जाऽऽसणजंतियाणं, ओमाऽसणाणं
दमिइंदियाणं।
न रागसत्तू धरिसेइ चित्तं, पराइओ
वाहिरिवोसहेहिं ।। ७ ।।

२९५. जरा जाव न पीलेइ, वाही जाव न वड्ढई।
जाविंदिया न हायंति, ताव धम्मं समायरे ।। ८ ।।

२२. द्विविध धर्मसूत्र

२९६. दो चेव जिणवरेहिं, जाइजरामरणविप्पमुक्केहिं।
लोगम्मि पहा भणिया, सुस्समण सुसावगो वा
वि ।। १ ।।

२९७. दाणं पूया मुक्खं, सावयधम्मे ण सावया तेण विणा।
झाणाज्झयणं मुक्खं, जइधम्मे तं विणा तहा सो
वि ।। २ ।।

292. (Because of not requiring treatment), the physicians do not treat such persons as are satisfied with the food beneificial to spiritual practices, with the limited choice of that food and with a little quantity of limited food. In fact, they are the physicians of their own mind.

293. (Six kinds of) tastes should not be consumed excessively. Very often these tastes work for persons as the excitors of bad emotions and (consequently) varied base desires harass the excited person, as diferent birds disturb the tree laden with lasteful fruits.

294. Because of (the choice of) dwelling which has been devoid of depravities, because of developing controlled posture, because of consuming a little quantity of food, because of restrained senses, the enemy of attachment does not perturb the mind of a judicious man, as the enemy of disease eradicated by medicines does not attack the cured persons.

295. One should pursue the spiritual path, as long as old age does not afflict, disease does not grow and the senses do not decline.

(22) Of the Two Modes of Life

296. (For social growth and one's own unfoldment) only two paths (modes of life) have been pronounced by the Arahantas (embodied spiritually perfect personalities) who are devoid of birth, death and old-age. (The traveller on the one path) (has been called) authentic Śramaṇa (saint) and (the traveller on the other path) (has been called) authentic Śrāvaka (householder).

297. In the life of the householder two things, namely, offering of gifts and paying of reverence to ethico-spiritual personalities are prominent. Even without any one of them, no persons are styled 'Śrāvakas' (householders). In the life of the saint two things, namely, performance of meditation and pursuance of study are predominant. In the same way even without any one of them, no body is styled 'Śramaṇa' (saint).

२९८. सन्ति एगेहिं भिक्खूहिं, गारत्था संजमुत्तरा।
गारत्थेहिं य सव्वेहिं, साहवो संजमुत्तरा।। ३।।

२९९. नो खलु अहं तहा, संचाएमि मुंडे जाव पव्वइत्तए।
अहं णं देवाणुप्पियाणं, अंतिए पंचाणुव्वइयं
सत्तसिक्खावइय
दुवालसविहं गिहिधम्मं पडिवज्जिस्सामि।। ४।।

३००. पंच य अणुव्वयाइं, सत्त उ सिक्खा उ देसजइधम्मो।
सव्वेण व देसेण व, तेण जुओ होइ देसजई।। ५।।

२३. श्रावकधर्मसूत्र

३०१. संपत्तदंसणाई, पइदियहं जइजणा सुणेई य।
समायारिं परमं जो, खलु तं सावगं बिंति।। १।।

३०२. पंचुंवरसहियाइं, सत्त वि विसणाई जो विवज्जेइ।
सम्मत्तविसुद्धमई, सो दंसणसावओ भणिओ।। २।।

३०३. इत्थी जूयं मज्जं, मिगव्व वयणे तहा फरुसया य।
दंडफरुसत्तमत्थस्स दूसणं सत्त वसणाई।। ३।।

३०४. मांसासणेण वड्ढइ दप्पो दप्पेण मज्जमहिलसइ।
जूयं पि रमइ तो तं, पि वाणिए पाउणइ दोसे।। ४।।

298. Certainly saints are always better than the householders in regard to self-restraint. (But) (sometimes it has been found that) some householders are better than some saints in regard to self-restraint.

299. In consonance with the doctrine of Jina (the spiritual victor), so long as I am not feeling fit in getting tonsured for becoming a Śramaṇa (saint) in right earnest, I shall adopt in the presence of Śramaṇas who are dear to the enlightened persons, twelvefold householder's mode of life which consists of five Aṇuvratas (partial vows) and seven Śikṣāvratas (educative vows).

300. That has been proclaimed to be the householder's mode of life in which there are five Aṇuvratas (partial vows) and seven Śikṣāvratas* (educative vown) in all. The person who is occupied with them either completely or partially is a Śrāvaka (householder).

(23) Of the Householder's Mode of Life

301. (Ācāryas) indeed call him Śrāvaka (householder) who, having attained spiritual awakening and the like, listens to the superb values of conduct daily through the saints.

302. The person whose comprehension has become clear through spiritual awakening and who abandons all the (seven kinds of) vicious habits along with the consumption of five udambara fruits (some fruit with living organisms), (he) has been styled 'Śrāvaka' (householder) endowed with spiritual awakening.

303. Gambling, drinking, hunting, harshness in speech, callousness in punishment, malpractices in monetary matters, and coital contact with woman (or man) other than one's own wife (or husband)- all these seven have been said to be vicious habits.

304. By eating meat, self-conceit aggravates; by reason of self-conceit, the person desires drink, then, he indulges in gambling. And, then, he absorbs the above mentioned other vices too.

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* -Guṇavrata (vows of withdrawal) + Śikṣāvrata (vows of pursuance) = Śikṣāvratas (educative vows).

३०५. लोइयसत्थम्मि वि, वण्णियं जहा गयणगामिणो
विप्पा।
भुवि मंसासणेण पडिया, तम्हा ण पउंजए मंसं ।। ५ ।।

३०६. मज्जेण णरो अवसो, कुणेइ कम्माणि णिंदणिज्जाइं।
इहलोए परलोए, अणुहवइ अणंतयं दुक्खं ।। ६ ।।

३०७. संवेगजणिदकरणा, णिस्सल्ला मंदरो व्व णिक्कंपा।
जस्स दढा जिणभत्ती, तस्स भयं णत्थि संसारे ।। ७ ।।

३०८. सत्तू वि मित्तभावं, जम्हा उवयाइ विणयसीलस्स।
विणओ तिविहेण तओ, कायव्वो देसविरएण ।। ८ ।।

३०९. पाणिवहमुसावाए, अदत्तपरदारनियमणेहिं च।
अपरिमिइच्छाओऽवि य, अणुव्वयाइं विरमणाइं ।। ९।।

३१०. बंधवहच्छविच्छेए, अइभारे भत्तपाणवुच्छेए।
कोहाइदूसियमणो, गोमणुयाईण नो कुज्जा ।। १० ।।

३११. थूलमुसावायस्स उ, विरई दुच्चं, स पंचहा होइ।
कन्नागोभु-आल्लिय - नासहरण -
कूडसक्खिज्जे ।। ११ ।।

३१२. सहसा अब्भक्खाणं, रहसा य सदारमंतभेयं च।
मोसोवएसयं, कूडलेहकरणं च वज्जिज्जा ।। १२ ।।

305. In the popular literature it has been said that because of eating meat even the learned persons who move in the sky by means of supernormal powers, fell on the ground (and became devoid of supernormal powers). Nobody, therefore, should use meat.

306. Owing to drinking man becomes without any self-control and commits reprehensible actions. Consequently, he experiences endless suffering in this life and the next.

307. By him in whose mind there exists devotion to the Jina (spiritually victorious), which (devotion) has been procreated through detachment from the world, which is the procreator of detachment from the world, which is devoid of the sting of worldly purpose, which is unwavering like the Meru *mountain*. *and which is steady, no anxiety is ex*perienced (by him) in the world.

308. Since even the enemy of an humble-natured man gradually develops amity with him, humbleness through mind, body and speech should be practised by the householder,

309. Abstention from the killing of beings, from falsehood, from unlimited desire, from taking (things) without their having been given (by the owner) and abstention from possessing another man's wife (or from possessing another woman's husband) - all these are (five) Aṇuvratas (partial vows).

310. The person whose mind is vitiated by anger, greed, deceit, etc. (he) (having been under their dominance) should neither restrain animals, man, etc., nor strike them, nor overload them, nor cause injury to their bodily parts, nor stop their food and water.

311. Abstention from ordinary falsehood is second (Aṇuvrata). That admits of five kinds, namely,abstention from falsehood regarding one's own daughter, animal and land, abstention from the taking away of entrusted money and from bearing false witness- (these are the five kinds of abstention from falsehoods).

312. The person should eschew these, namely, the tendency of unthoughtfully attributing false charges, the action of fake writing, impetuously disclosing the secret will of one's own wife (or of one's own husband), and the association of those who are the instructors of unethical modes of life.

३१३. वज्जिज्जा तेनाहड-तक्करजोगं विरुद्धरज्जं च।
कूडतुलकूडमाणं, तप्पडिरूवं च ववहारं॥ १३॥

३१४. इत्तरियपरिग्गहिया-ऽपरिगहियागमणा-णंगकीडं च।
परविवाहक्करणं, कामे तिव्वाभिलासं च॥ १४॥

३१५-३१६. विरया परिग्गहाओ, अपरिमिआओ अणंततण्हाओ।
बहुदोससंकुलाओ, नरयगइगमणपंथाओ॥ १५॥
खित्ताइ हिरण्णाई धणाइ दुपयाइ-कुवियगस्स तहा।
सम्मं विसुद्धचित्तो, न पमाणाइक्कमं कुज्जा॥ १६॥

३१७. भाविज्ज य संतोसं, गहियमियाणिं अजाणमाणेणं।
थोवं पुणो न एवं, गिहिणस्सामो त्ति
चिंतिज्जा॥ १७॥

३१८. जं च दिसावेरमणं, अणत्थदंडाउ जं च वेरमणं।
देसावगासियं पि य, गुणव्वयाइं भवे ताइं॥ १८॥

३१९. उड्ढमहे तिरियं पि य, दिसासु परिमाणकरणमिह
पढमं।
भणियं गुणव्वयं खलु, सावगधम्मम्मि वीरेण॥ १९॥

३२०. वयभंगकारणं होइ, जम्मि देसम्मि तत्थ णियमेण।
कीरइ गमणणियत्ती, तं जाण गुणव्वयं
विदियं॥ २०॥

313. One should avoid litigation, shun the business of counterfeit things, avoid false balance and false measures. (One should also avoid) things fetched for one's own self through theiving along with one's contact with the thief, and also avoid that sovereignty which is hostile to one's own country.

314. One should abstain from sexual association with the married woman (or man) and with unmarried woman (or man) along with all other licentious women (or man) and also abstain from all kinds of amorous play. One should also avoid the activity of other person's mating (without having any obligation to do so) along with the desire for lustfulness.

315. Persons should keep away from the unlimited possession which is born of endless desires, which is fraught with many evils and which is the road to hellish existence.

316. The person whose mind has really become unsullied should not commit the transgression of the limit of field etc., gold etc., two legged animals etc., and of any metal (but silver and gold)

317. The person should be content with the limited acquisition (which has been voluntaily accepted). We should not think in this way that at this time a little limit of acquisition has been accepted and we shall have more when the need arises.

318. That which is refrainment from (unlimited movement in) any direction (Diśāvirati), that which is refrainment from wanton activity (Anarthadaṇḍavirati), that which is refrainment from 'going to some region (Deśāvakāśika) all of them are styled Guṇavratas' (vows of withdrawal).

319. The setting of limits in the upward, downward and horizontal dirctions has been proclaimed to be the first Guṇavrata (vow of withdrawal) (known as Diśāvirati). This has been certainly included by Lord Mahavira in the householder's way of life.

320. In the region where there is present the cause of the breach of vows, when the refrainment from resorting to that region is practised as a rule, then, that (refrainment) has been proclaimed to be (Deśāvakāśika) Guṇavrata (vow of withdrawal).

३२१. विरई अणत्थदंडे, तच्चं, स चउव्विहो अवज्झाणो।
पमायायरिय हिंसप्पयाण पावोवएसे य।। २१ ।।

३२२. अट्ठेण तं न बंधइ, जमणट्ठेणं तु थोवबहुभावा ।
अट्ठे कालाईया, नियामगा न उ अणट्ठाए।। २२ ।।

३२३. कंदप्पं कुक्कुइयं, मोहरियं संजुयाहिगरणं च।
उवभोगपरीभोगा-इरेयगयं चित्थ वज्जइ।। २३ ।।

३२४. भोगाणं परिसंखा, सामाइय-अतिहिसंविभागो य।
पोसहविही य सव्वो, चउरो सिक्खाउ
वुत्ताओ।। २४ ।।

३२५. वज्जणमणंतगुंबरि अच्चंगाणं च भोगओ माणं।
कम्मयओ खरकम्मा-इयाण अवरं इमं भणियं।। २५ ।।

३२६. सावज्जजोगपरिरक्खणट्ठा, सामाइयं केवलियं
पसत्थं।
गिहत्थधम्मा परमं ति नच्चा, कुज्जा बुहो आयहियं
परत्था।। २६ ।।

321. To refrain from wanton activity (Anarthadaṇḍa) is the third Guṇavrata (vow of withdrawal). That (wanton activity) is of four kinds, namely, harboring ill-reflection, perpetrating random actions, delivering instruments of voilence to others and imparting evil instructions - (to refrain from these is the third Guṇavrata (vow of withdrawal).

322. Because of (the presence of) (good) objective (in performing an action), the person does not bind (inauspicious Karmas), (since) in the (presence of) (good) objective time, situation etc., are the controllers of mind. And because of the absence of (good) objective, the person binds (inauspicious karmas) due to mental depravity which may be either less or more, (since) in the absence of (good) objective time, situation, etc. are not the controllers of mind and (there remains unbridledness of mind).

323. In the avoidance of wanton activity, the person avoids lustful emotion, amorous behaviour, prattling, insruments associated with voilence, and things of use obtained in excess of need.

324. Keeping limited things of use, pursuing self-meditation, observing fast in a specific way and offering food etc. to a non-householder guest who observes self-restraint and propagates ethico-spiritual values- all these four have been proclaimed to be Śikṣāvratas (vows of pursuance).

325. From the perspective of things of use what has been said is this that the avoidance of vegetables having infinite lives along with the five udambara fruits, should be effected. Besides, other things of use should be limited. And from the perspective of business transactions it has been said that the avoidance of such work as is causing injury to many lives, should also be effected.

326. In order to refrain from unethical actions Sāmāyika (self-meditation) alone is paramount. In this way having recognised Sāmāyika (self-meditation) as supreme among all the ethical activities of the householder, the wise person should remain occupied with his own ethico-spiritual unfoldment for realising the highest (state of life).

३२७. सामाइयम्मि उ कए, समणो इव सावओ हवइ जम्हा।
एएण कारणेणं, बहुसो सामाइयं कुज्जा।। २७।।

३२८. सामाइयं ति काउं, परचिंतं जो उ चिंतई सड्ढो।
अट्टवसट्टोवगओ, निरत्थयं तस्स सामाइयं।। २८।।

३२९. आहरदेहसक्कार-बंभाऽवावारपोसहो य ऽणं।
देसे सव्वे य इमं, चरमे सामाइयं णियमा।। २९।।

३३०. अन्नाईणं, सुद्धाणं, कप्पणिज्जाण देसकालजुत्तं।
दाणं जईणमुचियं, गिहीण सिक्खावयं भणियं।। ३०।।

३३१. आहारोसह-सत्थाभय-भेओ जं चउव्विहं दाणं।
तं वुच्चइ दायव्वं, णिद्दिट्ठमुवासयज्झयणे।। ३१।।

३३२. दाणं भोयणमेत्तं, दिज्जइ धन्नो हवेइ सायारो।
पत्तापत्तविसेसं, संदंसणे किं वियारेण।। ३२।।

३३३. साहूणं कप्पणिज्जं, जं न वि दिण्णं कहिं पि किंचि तहिं।
धीरा जहुत्तकारी, सुसावया तं न भुंजंति।। ३३।।

327. On having performed Sāmāyika (self-meditation) the householder really becomes like a saint, he should, therefore, perform Sāmāyika (self-meditation) repeatedly.

328. If the householder who has begun to perform Sāmāyika (self-meditation), keeps in mind certain anxieties, then, since he has been occupied with an enslaved and perturbed mental condition, his performance of Sāmāyika (self -meditation) is of no consequence.

329. That is Poṣadha (in which) the renouncement of food and bodily embellishment (is effected) partially or completely and (in which) the non-performance of householder's business and (the study of) spiritual values (for comprehending the significance of equanimity) (are effected) partially or completely. Besides, in the end of the Poṣadha this Sāmāyika (self-meditation) is performed as a rule.

330. When the systematic offering of food which is pure, fit to be consumed and which is associated with region and season is made to saints, then, (that systematic offering) has been proclaimed to be householder's Śikṣāvrata (vow of pursuance) known as Atithisaṁvibhāga vow).

331. The gift is regarded as of four kinds. The division of which lies in food, medicine, books (scriptures) and fearlessness. The gift of these should be offered. This has been so described in the Upāsakādhyayana (book of householder's life).

332. On understanding well (the difference between deserving and non-deserving recipients), even if the offering of more food is made to persons without the distinction of deserving and non- deserving recepients, then also the householder becomes praiseworthy. (only in offering food) what is the use of inquiring into this distinction ?

333. Oh ! where even a little thing fit to be consumed by the saint has not been offered to him, there the virtuous householders who are steadfast in conduct and who are the pursurers of the law of Jiva (spiritual victor) do not consume food

३३४. जो मुणिभुत्तविसेसं, भुंजइ सो भुंजए जिणुवदिट्ठं।
संसारसारसोक्खं, कमसो णिव्वाणवरसोक्खं।। ३४।।

३३५. जं कीरइ परिरक्खा, णिच्चं मरण-भयभीरु-जीवाणं।
तं जाण अभयदाणं, सिहामणिं सव्वदाणाणं।। ३५।।

334. The householder who partakes of food which has been left-over after the Munis have consumed food experiences successively as has been *proclaimed by the Jina (spiritually* victorious), the valuable pleasures of the world and the excellent beatitude born of final release.

335. The gift of fearlessness in which protection is always accorded to all the Jīvas (beings) is the crest-jewel of all the gifts. Know this.

ENGLISH RENDERING OF SOME IMPORTANT TECHNICAL TERMS USED IN THE SAMAṆASUTTAṀ VOL. I

English	Prakṛta	Hindi
Assemblage of pious Personalities	Gaṇa गण	Gaṇa गण
Austerity	Tava तव	Tapa तप
Awakened self	Sammadiṭṭhi सम्मदिट्ठि	Samyag–dṛṣṭi सम्यग्दृष्टि
	Antarappa अंतरप्प	Antarātmā अन्तरात्मा
Body–making Karma	Nāma Kamma नाम कम्म	Nāma Karma नाम कर्म
Chief disciple (of Arahanta) Who give words to the meaning revealed by the Arahanta (embodied spiritually perfect personality).	Gaṇahara गणहर	Gaṇadhara गणधर
Complete vows	Mahavvays महव्वय	Mahāvrata महाव्रत
Delusion–producing Karma	Moha Kamma मोह कम्म	Mohanīya Karma मोहनीय कर्म
Disembodied spiritually Perfect souls	Siddha सिद्ध	Siddha सिद्ध
Doctrine of standpoint	Ṇaya णय	Naya नय
Doctrine of the use of words for expressing objects	Nikheva निक्खेव	Nikṣepa निक्षेप

English	Prakṛta	Hindi
Embodied spiritually perfect personality	Arahanta अरहंत	Arahanta अरहंत
Empirical standpoint	Vavahāra Ṇaya ववहार णय	Vyavahāra Naya व्यवहार नय
Equanimity	Samayā or Samiyā समया या समिया	Samatā समता
Ethico-spirtitual conduct	Caritta चरित्त	Caritra चरित्र
Feeling-producing Karma	Veyaṇijja Kamma वेयणिज्य कम्म	Vedanīya Karma वेदनीय कर्म
Filth attached to the soul	Kamma कम्म	Karma कर्म
Forgiveness	Khamā खमा	Kṣama क्षमा
Four vows of pursuance	Cau-sikkhāvaya चउसिक्खावय	Cara-śikṣāvrata चार शिक्षाव्रत
Group of disciples of an Ācārya	Gaccha गच्छ	Gaccha गच्छ
Householder	Sāvaya सावय	Śrāvaka श्रावक
Intuition-obscuring Karma	Daṁsaṇāvaraṇa Kamma दंसणावरण कम्म	Darśanāvaraṇa Karma दर्शनावरण कर्म
Knowledge	Ṇāṇa णाण	Jñāna ज्ञान
Knowledge-obscuring Karma	Ṇāṇavaraṇa Kamma णाणावरण कम्म	Jñānāvaraṇa Karma ज्ञानावरण कर्म

English	Prakṛta	Hindi
Liberation(equanimity)	Mokha मोक्ख	Mokṣa मोक्ष
Longevity-determining Karma	Āu Kamma आउ कम्म	Āyu Karma आयु कर्म
Material (Physical) Karma	Davva Kamma दव्व कम्म	Dravya Karma द्रव्य कर्म
Material particles	Kamma कम्म	Karma कर्म
Means of valid knowledge	Pamāṇa पमाण	Pramāṇa प्रमाण
Non-possession	Apariggaha अपरिग्गह	Aparigraha अपरिग्रह
Non-violence	Ahiṁsā अहिंसा	Ahiṁsā अहिंसा
Obstruction-generating Karma	Aṁtarāya Kamma अंतराय कम्म	Antarāya Karma अन्तराय कर्म
Order of householder and non-householder	Saṁgha संघ	Saṁgha संघ
Partial vows	Aṇuvvaya अणुव्वय	Aṇuvrata अणुव्रत
Perverted self	Bahirappa बहिरप्प	Bahirātmā बहिरात्मा
	Micchadiṭṭhi मिच्छादिटिठ	Mithyādṛṣṭi मिथ्यादृष्टि
Pious personality	Sahu साहु	Sadhu साधु
Propagators of ethico-spititual values	Āyariya आयरिय	Ācārya आचार्य

English	Prakṛta	Hindi
Psychical Karma	Bhāva Kamma भाव कम्म	Bhāva Karma भाव कर्म
Psycho-physical impurities	Kamma कम्म	Karma कर्म
Śaint	Samaṇa समण	Śramaṇa श्रमण
Self	Appa अप्प	Ātmā आत्मा
Self-restraint	Saṁjama संजम	Saṁyama संयम
Seven educative vows	Satta sikhāvaya सत्त सिक्खावय 3 गुणव्रत (Three Guṇavrata) 4 शिक्षाव्रत (Four Śikṣāvrata)	Śata śikṣavrata सात शिक्षाव्रत
Spriritual awakening	Daṁsaṇa दंसण Sammatta or Sammadaṁsaṇa सम्मत्त या सम्मदंसण	Darśana दर्शन Samyaktva or Samyagdarśaṇa साम्यकत्व या सम्यग्दर्शन
Spiritual perversion	Micchatta मिच्छत्त	Mithyātva मिथ्यात्व
Spiritual teacher	Guru गुरु	Guru गुरु
Spiritual victor or Spititually victorious	Jina जिन	Jina जिन
Standpoint of modification	Pajjyatthiya Ṇaya पज्जयत्थिय णय	Paryāyārthika Naya पर्यायार्थिक नय

English	Prakrta	Hindi
Standpoint of substance	Davvatthiya Ṇaya दव्वट्ठिय णय	Dravyārthika Naya द्रव्यार्थिक नय
Status-determining Karma	Goya Kamma गोय कम्म	Gotra Karma गोत्र कर्म
Supreme self	Paramappa परमप्प	Parama Ātmā परम आत्मा
Teachers of ethico- spiritual values	Uvajjhāya उवज्झाय	Upādhyāya उपाध्याय
Transcendental standpoint	Nicchaya Ṇaya णिच्छय णय Suddha Ṇaya सुद्ध णय	Niścaya Naya निश्चय नय Suddha Naya सुद्ध नय
Triad of Jewels	Rayanattaya रयणत्तय	Ratnatraya रत्नत्रय
Value-knowledge	Ṇāṇa णाण	Jñāna ज्ञान
Vital limiting forces	Pāṇa पाण	Prāṇa प्राण
Vows of withdrawal	Guṇavvaya गुणव्वय	Guṇavrata गुणव्रत